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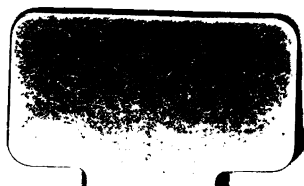
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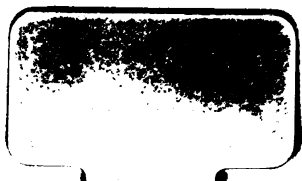
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133.

Part I.]

ONE SHILLING.

[September, 1866.

A

SUGGESTIVE COMMENTARY

WITH

HOMILETICAL AND CRITICAL NOTES

ON

ST. LUKE.

BY

REV. W. H. VAN DOREN.

ὁ λύχνος αὐτῆς τὸ Ἄρτιον. Rev. xxi. 23.

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LIST OF AUTHORS AND WORKS

USED IN THE COMPILATION OF THIS
COMMENTARY.

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Andrews' Life of Christ
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Webster & Wilkinson's Greek Testament, 2 vols.
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P R E F A C E .

Our aim in this Work has been to simplify Divine truth, and to condense in some degree the results of Biblical Criticism. Many Ministers in our busy age, with little leisure for study amid pressing duties, and Bible Class Teachers with still less time, will welcome any aid, however humble. For such we have ventured to print this Synopsis in the form of Notes, usually prepared for the Lecture Room or Bible Class.

The Critical Notes, rays of the many-sided divine gems, may remind the Student of previous exegetical researches. These hints are intended to suggest parallel trains of thought during weekly preparation. We regret, the severe brevity of our plan rendered the dogmatic form necessary, for mere *suggestions*. As the English Notes do

not indicate the authorities, we freely acknowledge in every page, our obligations to the labors of the living and the dead. The work possesses the results of the Author's travels in Egypt, Syria, Palestine, &c. where they illustrate the Text. His weak vision rendering amanuenses necessary, will account for some errors throughout the volumes which may have escaped his notice. The Historical portions of the New Testament will follow as fast as the various scholars engaged, can complete the series. The Author records with pleasure the kind attentions of the Rev. Dr. James Hamilton, and Rev. William Ballantyne, to one who has felt a stranger in the land of his fathers. We commit the labors of eight years to the Adorable Lamb, whose Divine Light and Love invest these pages with whatever interest they may possess; trusting His blessing will follow, even after the Author's pilgrimage is closed.

London, August, 1866.

LUKE.

CHAPTER I.

1. *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.*

Luke and Mark evangelists, not apostles; **Matthew and John** were both.

Luke's Birthplace, Antioch. *Eusebius. Jerome.*

Tradition describes him as a painter of no mean skill. *Nicephorus.*

Supposed to have been one of the seventy disciples. *Epiphanius.*

Thought to have been one of the two who journeyed to Emmaus with the risen Redeemer. *Theophylact.*

A Gentile and Physician. Col. iv. 14. Fellow laborer of Paul. Ph. 24 ver.

At Troas, Philippi. Acts xvi. 10. Jerusalem. Rome. Acts xxi. 17, and xxviii. 16.

Imprisoned with Paul. 2 Tim. iv. 11. "The brother" probably. 2 Cor. viii. 18.

His style purest Greek of the Evangelists.

Many Annalists. Honest but uninspired believers.

Taken &c. Luke inspired, made no such *vain attempt.*

In order. God of *order* shown in Nature and Revelation. 1 Cor. xiv. 23.

Declaration. Historical Narration, but not in order of time.

Surely, &c. Christianity is built upon facts. 1 Cor. xv. 1-8.

Had others' labors been complete, Luke had not written.

Believed. Assured faith, begets confidence in others.

Neither Mark nor Luke, apostles. St. James and Jude, authors of epistles. Doubtful. *Tholuck.*

"**Many**" Luke includes Mark, *Grotius*, including Luke himself, *Alford*. Apocryphal gospels innumerable. *Irenaeus*. Egyptian gospel, *Mill*. "Taken, &c." not a failure, *Major*. Attempted but failed, *Theophylact*. A rebuke for writing without divine commission, *Origen*. *Michaelis*. Happily pursued *Lightfoot*. "Declarations," family Traditions. "*Believed*," a thing certain. *Weststein*. *Completæ sunt, Vulg. Lightfoot*. Fully persuaded, Rom. iv. 21. Fully known, 2 Tim. iv. 17. Proved by arguments, *Theop*. Accomplished, *Campbell*. Performed, *Hammond*.

2. *Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.*

They. Apostles were eyewitnesses, evangelists partially.

Delivered. They taught orally. *Traditions* are not endorsed.

All that the evangelists wrote was *inspired* afresh.

The Scriptures are fully and *completely* the work of the Spirit.

The styles vary, but the shades of thought are preserved

Unto us, i. e. Christians.

Word. Gospel written amid fierce persecutions.

Composed without one single word of bitterness.

Gospel is received by the wisest, purest, and holiest of men.

Eyewitnesses. Apostles, 70 disciples, and 500 brethren, 1 Cor.

xv. 6.

He gives Apostles no flattering titles, Job xxxii. 22.

Alludes to human, but not to divine sources of knowledge.

One must be more than an eyewitness, to be an Evangelist.

Ministers. Lat. servants, the form of the master, Phil. 2. 7.

"*Delivered*," not the basis of the gospel, *Major*. Luke a compiler, *Schleiermacher*. Oral tradition, *Oostersee*. Plenary inspiration, clearly taught, 2 Tim. iii. 16. *Variation* in styles caused by the *medium*. Gold cast by one artist, assumes the *varieties of moulds*, but the *materials* and *forms* are precisely as they were intended. "The truths inspired take the form of the varied minds and styles of each writer. Syllable by syllable as a harp doth give a sound according to the skill of the hand striking it." *Hooker*. ἀπ' ἀρχῆς official beginning, *Oostersee*. Of Christ's ministry, *Doddridge*. Christian dispensation long time since, Acts xv. 7, *Lightfoot*. ὑπηρέται actors in the Gospel, *Elzey*. *Greek*. Under-rowers in the ancient war galleys, generally slaves. They sat one row above another. Their oars were of different lengths. λόγους Christ, *Elzey*. λόγους denotes here πρᾶγμα v. 1. *Erasmus*. *Quinoel*. ministry of the Word, *Le Clerc*.

8. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.

Seemed. He neither claims nor denies inspiration.

Perfect, &c. This can be said of no *human* aids.

Uncertainty hangs round all, but God's promises.

His book is not "the word of man," but of God. 1 Thess. ii. 13

All things. The leading facts and doctrines of Christianity.

Very First. Dawnings of the gospel era.

To Write Antiquity, mode, and materials, Luke i. 63.

Christ's setting so many pens in motion, proves His history *divine*, and His enemies *insane*.

To Thee. Luke's gospel written, to build up *one* Gentile heart.

The Spirit aims to build up the entire Church in future.

Order. Not of time, but of *classifying* the events.

We find fidelity, accuracy, research, and order.

Excellent, applied to Felix, Festus in *official* station, Acts xxiv. 3.

Fawning servility, a common form of hypocrisy.

Yet "Honor to whom, &c." Rom. xiii. 7. "Be courteous." 1, Peter iii. 8.

Highest, civil honors, *enobled* by citizenship in the Kingdom.

Titles of honor, *where* most merited are least coveted.

Theophilus. Some illustrious, but unknown Christian.

Gr. *Friend of God*. Most prefer the world's favors.

"Not many wise, not many noble are called." 1. Cor. i. 26.

Κάμολ et Spiritui Sancto. An old translator adds, *Oostersee*. Παρηκολ. Having investigated, *Major*. Followed closely. *Brown*.

ἀνωθεν Christ's entire life, *Alford*. Above or heaven, *Lightfoot*, very beginning, *Ellicott*. ακριβώς extreme accuracy, *Major*. *Olshausen*.

Καθεξῆς as to time, *Grotius*. Distinctly, *Campbell*. Chronology, *Lange*. *Ellicott*. *Olshausen*. Consecutively, *Alford*. *Brown*. Classification of facts, *Eisley*. Κρατ. most noble, *Geneva* Christians in general, *Epiphanius*. *Hammond*, official. *Oostersee*. As *optimus* of Senators, *Horace*. *Major*. Term omitted in Acts i. 1. Θεόφιλε dwelt in *Jerusalem*, *Josephus*. *Alexandria*, *Bengel* Rome, *Oostersee*. A pupil of Luke, *W.* and *W.* Christian, *Athanasius*. *Michaelis*. Fictitious person, *Salvian*. A magistrate in Asia Minor, *Major*. A freedman of Nero, *Greswell*. Phil. i. 13.

4. That thou mightest know the certainty of those things, wherein thou hast been instructed.

Know. Gr. intensive—know perfectly.

Knowledge embraces truths revealed for our well-being.

Wisdom alone, puts that knowledge in practice.

Certainty of revelation, testified to by every conscience.

Equal evidence of the *divinity* of the *Sun* and of the *Bible*.

Bible divinity as self-evidencing as the light of the Sun.

God and human law hold us *responsible* for our belief.

Things. Gr. words, truths, doctrines, revealed by the Spirit

Instructed. Gr. *catechized*, instruction by word of mouth.

Refusing light to men, proves one an enemy of Christ. Matt. v. 15.

Ignorance is ever the enemy of devotion. Luke i. 77. Notes.

κατηχ. orally, *Major*. *Brown*. ἀσφδ. Luke hints at the brevity, want of order, and even inaccuracy of the many. *Kuinoel*. Sceptics deny man's responsibility, if he errs honestly. *Brougham's Life of Voltaire*.

5. *There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.*

It came. Prophetic harp had been silent for 526 years. Dan. vii. 12. From the building of the second temple, no revelation was given. A departed sceptre, proved the time of the Shiloh had come. Gen. xlix. 10.

Israel's bondage, shewed a Redeemer needed.

In the days. Christ born four years before our common era.

Herod the Great, son of Antipater, an Idumean.

Aided Rome by bribery, after robbing his countrymen.

At Antony's request, senate voted him a crown.

The first *foreigner* who reigned over Judea.

He slew Bethlehem babes, and 70 members of the Sanhedrin.

Also his wife, and sons Alexander and Aristobulus, through *envy*.

He rebuilt the Temple, adorning it with splendor.

Built several theatres in Judea, in honor of Cæsar.

Reigned 37 years a monster of cruelty.

King. Judea had been ruled by *Asmoneans* 100 years.

Judea. 1. named Canaan; 2 Land of Promise. Heb. xi. 9.

3 Land of the Hebrews; 4 of Israel; 5 of Judah; 6 Holy Land.

7 Palestine from Philistines on the north coast.

Length 170; breadth 65 miles. Division 12 tribes.

1 Galilee; 2 Samaria; 3 Judea; 4 Perea; 5 Idumea.

Plains. 1 Sharon. 2 Esdraelon. 3 Jericho or Jordan.

Rivers. Jordan. Arnon. Lakes. Dead Sea and Galilee.

Mountains. Lebanon. Hermon. Tabor. Olivet of Judea.

Harvest from April to June. The Vintage July, to October.

Products, Millet or wheat, barley, grapes, oranges, dates, figs.

Jerusalem 2400 feet, Hebron 2600 feet above the sea.

Barrenness supposed miraculous. Jer. iv. 27. xviii. 16. Ezek. xiv.

16. Mic. vii. 18.

Priest. First born was priest until the law of Sinai.

In their stead the tribe of Levi was chosen. Num. iii. 41.

Noah, Abraham, Job, Laban, Isaac and Jacob, sacrificed.

Exceptions. Melchisedec, Samuel, Saul, David, Solomon, Elijah.

They offered gifts, kept sacred fire, and made shew bread.

Nadab and Abihu slain for offering strange fire. Lev. x. 2.

Uzziah unauthorized, smitten with leprosy. 2 Ch. xxvi. 19.

They must always wash before sacrificing. Ex. xxx. 17. 21.

Touched not the dead, entered office at 30 years of age, left at 50.

No land given them, they inhabited 13 cities.

Skin, wool, select portions of victims, first fruits and tithes of the land, theirs. Lev. vii. 6.

First born of clean animals sacrificed; unclean, redeemed.

Judges and instructors in peace, bore the ark in war. Deu. xx. 2.

Course, not lineage, but order of service set by David. 1 Ch. xxiv.

24 Courses, one class ministering a week at the Temple.

Only four courses returned from Babylonish captivity. Ezra ii. 36.

These four were again divided into 24.

There may be a *succession* in a forsaken church.

It remained, when Christ was crucified, and Spirit quenched.

Wife. Marriage instituted in Paradise, for well being of society.

Finding a good one is of God's favor. Pro. xviii. 22.

Christ's first miracle, sanctioned a wedding at Cana. John ii. 1.

Abia, descendant of Eleazar, the eighth course took his name.

Daughter of a Levite, *lawful*; of the priests, a more *desirable* wife.

Pious parents among God's richest gifts. 2. Tim. i. 5.

Aaron. Son of Amram and Jochebed, three years older than Moses

Wife, Elisheba; sons, Nadab, Abihu, Eleazar and Ithamar.

Aged 83 at the Exodus, ascended Sinai. Ex. xxiv. 9.

First High Priest, because his rod budded. Num. xvii. 8.

He made the golden calf. Ex. xxxii. 4. Seditions. Num. xii. 11.

Died on Mount Hor in Edom, aged 123.

Elizabeth. Heb. "My God hath sworn."

ἡμέρας λειτουργίας Hesyctius. The days of atonement. Greek and Roman Calendar rests on this hypothesis, *Doddridge.* *ἐπὶ πρεσβυτέρου* priest, hence *presbyter*. Heb. *Cohen a Prince.* *Zachas,* an assistant of the High Priest, *Lightfoot.* "His wife." He had a wife. *Lachman. Tischendorf.*

8. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Both. One in affection, one in interest, one in Christ.

Righteous. Either justification or sanctification.

They always go together in the believers spiritual life.

Christ our righteousness. 1 Cor. i. 30. Phil. iii. 9.

No one perfect. Eccles. vii. 20. 1. John i. 8.

"Who can say I am pure from my sin?" Prov. xx. 9.

Believers desire to be all that God demands. Ps. cxix. 47.

Far from being sinless, they are blameless. Phil. ii. 5.

Approved by God, and esteemed by men. Rom. xiv. 18.

Ancestral piety, not princely blood, was John's nobility.
Before God. In the sight of an all seeing Creator.
God. A Spirit, infinite in every divine perfection.
Walking. Orientalism for progress.
Habitual tenor of one's life. Psa. i. 1.
In darkest hours, houses still become temples of God.
Commandments and Ordinances. Moral and ceremonial laws.
Lord. Sax. *Bread Giver*, in capitals, *Jehovah*. Luke i. 11.
Blameless. Irreproachable in their integrity.

Righteous. Jewish laws, *Major*. *ἔντ.* & *δικα.* moral and ceremonial, *Besa* *Lightfoot*. Synonymous, *Kuinoel*. *Justificationibus*, *Fulg.* Good works here endorsed, *Rhemish Notes*. *ἀμεμ,* "Innocuos ambos cultores numinis ambos," *Ovid*. O. T. placed piety in fear, N. T. in love, *Stier*. Θεοῦ from τιθημι. Primitive with, *Διος*, &c., *Gesenius*. Jehovah, Existing One, Elohim, lost Hebrew root, *coluit*. *Havernich*. Jehovah not same as Jove, but Hebrew origin, Elohim Deity, Creator. Jehovah the Redeemer. Affix "Living," as opposed to idols, *Nicholson*. Jehovah the Redeemer, pain and joy, *Rosenmuller*. Arabic word Height, *Ewald*. Three words, Ex. xiii. 14. Contain proofs of Eternity, *Grotius*, *Crusius*. Ias, Egyptian God, *Von Bholen*. Essence and truth, *Buxtorf*. Essential personal being, *Olshausen*. Matt. xviii. 20. God, from Goda, Persian, same as *dominus*, not from Saxon goodness, *Smith*.

7. *And they had no child, because that Elisabeth was barren : and they both were now well stricken in years.*

No child. In the East, mourned as a reproach, 1 Sam. i. 10.

"Children are the heritage of the Lord," Ps. cxvii. 8.

Here was desolation without murmuring.

Isaac, Joseph, Samuel, John, were special *gifts*.

Blessings long withheld, are more intensely prized.

Well stricken. Far advanced in age.

8. *And it came to pass, that, while he executed the priest's office before God, in the order of his course.*

9. *According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.*

His course. The eighth in order. 1 Chron. 24.

They began in September, and ended at the Passover.

Custom. In sanctuary service nothing is left to accident.

His lot. Three priests each week entered the temple service.

1 removed ashes; 2 brought coals; 3 burned incense.

Incense. Gums from Arabia and India called *frankincense*, from the freedom with which it gives forth its odors.

Symbol of prayer accepted, Rev. v. 8; Ps. cxli, 2.

Temple. Gr. *shrine*. Our Lord never entered this Holy Place.

Priest taught, and Israel worshipped, in the *sacred enclosure*.

The money changers and merchandise were here, John ii. 15.

Built by Solomon, on Mount Moriah, B. C. 1011.

On the verge of the Mount, 500 feet above the valley of Jehoshaphat.

Threshing floor of Ornan, purchased by David, its site. 2 Ch. iii. 1.

Length 50 feet, Porch 15 feet, width 80 feet, height 40 feet.

Materials marble, gold, cedar, brass—Hiram builder.

Without window, *Shechinah* its only light, 1 Kings viii. 12.

Holy of Holies, veiled by a screen, looped at each end.

1 Court of *Priests*, 165 by 119 cubits, Court of Israel, 187 by 185.

Here Israel prayed in silence during sacrifice. Luke i. 22.

2 Court of the *women*, parted from Gentile by Beautiful Gate,

The Treasury, here Publican and Pharisee prayed. Luke xviii. 10.

Our Lord preached in these courts. John viii. 20.

3 Court of the *Gentiles* covered 14 acres, all walled in.

Ark in the first temple, two tables of stone, budding rod, manna.

Plundered by Shishak for 33 years. Ruined by Nebuchadnezzar.

It stood 424 years. Tabernacle *before this*. 480 years from Exodus.

In ruins 52 years. Under Cyrus Zerubbabel rebuilt it.

Twenty-one years in building.

This was larger than Solomon's, and Herod's larger than Zerubbabel's.

1, Ark and Mercy Seat; 2, *Shechinah*; 3, Holy Fire;

4, Urim and Thummim; 5, Spirit of Prophecy, wanting in the second temple.

It was profaned by Epiph'anes B.C., 168.

12 B.C., enlarged and beautified by Herod, and used after nine years.

Workmen engaged on it during all the Saviour's life.

Soldiers of Rome under Titus destroyed it, A.D. 70.

Mosque of Omar, built A.D. 637, now stands on the spot.

Lord. Luke i. 11. See note on Lord, verse 6.

Θυμιάσαι This office only held once by each priest. *Wetstein*. *Flamen* (flame), Roman priest was robed in white (purity), remained out of Rome, but one night (ever ready to supplicate the gods), inaugurated and anointed, to offer sacrifice. Slave entering his house was free. He was ever for peace—touched no *leavened* bread. *Levitic Ant.* Zachariah was high priest. *Augustine*. *ναβὺν* only used in N.T. for the *shrine*. *Ἰερὸν* the entire courts around t. Christ never entered the *ναβὺς* Trench.

10. *And the whole multitude of the people were praying without at the time of the incense.*

Multitude. Hints that the season was the Sabbath.

Praying. A dictate of nature. Heathen all pray,

Our duty: Pray without ceasing. 1 Thess. v. 17.

Dependence on God for all things. Acts xvii. 28.

Christ's example. Luke vi. 12. Flock prayed *silently*, Rev. viii. 1.

Without. Daily sacrifice burned on the *great altar*, while the priest went *within* and offered incense on the altar.

No one could follow him within, under penalty of death,

A bell announced the burning of incense to the waiting people.

Levites sang, and the priests sounded the trumpets.

Time. Gr. Hour. Third and ninth hour, 7 a.m. and 3 p.m.

Faithful frequented the temple for prayer. Acts iii. 1.

Day and night, each divided into twelve equal parts.

Nine o'clock was the third hour; twelve o'clock, the sixth hour;

Three o'clock, the ninth hour. The darkness of Crucifixion. Mark xv. 38.

Night was divided into four equal watches.

11. *And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.*

Appeared. No angel seen since the building of second temple.

Angel. Called Messenger, Thrones, Dominions, Principalities.

Living Ones, Cherub, Seraph, Powers. Rev. xviii. 1.

Power. 185,000 Assyrians slain in one night. 2 Kings xix. 35.

Activity. "A flaming fire." Heb. i. 7. *Immortal in youth.* Mark xvi. 5.

Jehovah's agents. Ps. lxxviii. 17., Ps. 24, Eph. iv. 8, Rev. xxii. 9.

Celebrated Creation. Job xxxviii. 7. Present at Sinai. Ps. lxxviii. 17.

Life-guard of our Lord. Ps. xxiv. 7, Matt. xxvi. 53.

Students of God's works. 1 Peter i. 12, Perfectly holy.

Halo round them, painters borrowed from *heathen*.

Lord. Luke i. 6. Jehovah, the first Person in the Trinity.

Jesus, Lord of angels, birth announced by angels.

Right side. Esteemed a favorable omen by Greeks and Romans

Two angels stood on the *right* side of the sepulchre. Mark xvi. 5.

Jesus told Peter to cast a net on the *right side*. John xxi. 6.

Christ, enthroned, sat at the *right* hand, &c. Ps. cx. 1.

Solomon's mother sat on his *right* hand. 1 Kings ii. 19.
Altar of incense, of acacia, 22 inches square, 44 inches high.
 Four horns on the corners, and cornice, covered with gold.
 Stood in the Holy Place, between candlestick and shew bread.
 Germ of the first Patriarchal Church—its use *now*, a *perversion*.
 Others built of stone, not soiled by a tool. Ex. xx. 25.
 Altars are unauthorised since Christ came. Heb. x. 14.
 Places of refuge. God of the altar chosen as protector. Ex. xxi. 14.
 Covenants and marriages solemnized there in after ages.
 Built of *sod*, of *stone*, of *marble*, and hung with wreaths.
 Greeks and Romans, built them on hills and mounts.
 Greeks laid their hand on the altar, and Levites on victim, and
 prayed. Lev. i. 4.

Συσία root to *slay*. Lat. *altar altus* high. Greeks and Romans *stole* from Hebrews the idea of making altars places of *refuge* for the guilty, as they did nearly all their *higher* class of ceremonies. Hom. Od. 22. To Jove's *inviolable* altar nigh. Virgil ii. 523. Euripides.

Altar never called merely a refuge. *Alford*. Horns at first intended for binding victims. *Quinoel*.

Κύριος & δούλος correlative terms. Heb. *Adonai*, *Dominus*, Lord or master, implies inferiority. 1 Peter iii. 5-6. David called none but Jehovah κύριος Matt. xlii. 44. Jesus humbly attired, called κύριος by the leper. Matt. viii. 2. *Campbell*. δασπότης on account of the cruelty of masters, stood afterward for tyrant. In classics, applied to the gods. In N. T. absolute author of life. Synonym with βασιλεύς *Paulus*, used nine times in N. T., once of Christ. 2 Peter ii. 1. *Trench*. Denied by *Erasmus*, of Arian tendency.

12. *And when Zacharias saw him, he was troubled, and fear fell upon him.*

Troubled. He who served in the *Master's* presence, was astonished at the presence of one of His *servants*.

Fear, caused only by sin. Perfect love casteth out fear. 1. John iv. 18.

Moses at the bush. Daniel at the Hiddikel.

Peter at the lake, women at the tomb, and John in Patmos, *feared*.

13. *But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.*

Fear not. Dread of evil tidings, terrifies sinners. Ps. cxii. 7.

Good men are well known to angels and fiends. 1. Ch. xxi. 1.

Prayer. For the coming of the Shiloh. "A few names in Sardis."

Rev. iii. 4.

Prayer. The offering of our *sincere desires* to God.
 Prayers offered to any other being, or name, is idolatry.
 It involves a sense of our *unworthiness and necessities*. Gen. xviii. 27.
Penitence. Ps. li. 17. **Faith.** Heb. xi. 6. **Sincerity.** Jer. xxix.
 13. **Fervency.** James v. 16. **Love.** 1. Tim. ii. 8. **Delight** in
 God. Isa. xxv. 9. **Perseverance.** Eph. vi. 18. **Humble sub-**
mission to His will. Mich. vii. 7. **In the name of Christ.** Eph.
 iii. 12. **And a confession** of our sins. 1 John i. 9.

Jewish prayers were chiefly praise and benedictions.

Always answered, but in God's sovereign way.

Our Redeemer prays, but an angel is sent. Luke xxii. 43.

Paul prays, but the promise comes, a thorn remains. 2. Cor. xii. 9.

Prayer of faith, never comes weeping home. Henry.

Prayers are filed, not forgotten in heaven. Acts. x. 4.

If unanswered, our sins are the cause. Ps. lxxvi. 18.

Prayers oft granted, long before we know their success.

This doubly answered—Messiah comes in his day.

His son is to be the Lord's forerunner. Luke i. 17.

Heard. God creates a longing for an *intended blessing*.

Elizabeth. Females long in the back ground in O. T., advanced in
 the Gospel age.

Living faith made her a fellow heir of grace. I. Peter iii. 7.

Son. A small favor, unless a child of grace.

God's gifts, at times memorials of wrath, at others pledges of love.

Son in old age. John ranks with Isaac and Samuel.

John. Heb. bestowed of God, or God is gracious. Luke vii. 19.

Thought to be born at Juttah, 6 miles south of Hebron.

Coming foretold. Isaiah xl. 3. Mal. iii. 1—4—5. **Resembled Elijah.**

Sanctified from the womb. Trained a Nazarite.

80 years spent in deserts. Baptised many, Jesus also.

Preached repentance and announced the coming Kingdom.

Sanhedrim questioned him as to his official rank. John i. 19. 28.

Herod heard, and imprisoned him in Machaerus, Moab.

Thence, John sent two disciples to our Lord. Luke vii. 19.

Beheaded because of Herodias dancing, and mother's revenge.

Matt. xii. 10.

Sign. desire for posterity, Olshausen. Maldonatus W. and W. Brown. Burden
 of former prayers. Koecher. Messiah. Grotius, Major. Lange. Neither. Lightfoot.
 For the world. Deliverance of Israel. Doddridge. The nation. Eiseley.

14. *And thou shalt have joy and gladness; and many shall rejoice at his birth.*

15. *For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.*

Joy. A double gift, to the parents and the church.

Many would *grieve* to know the future of their children.

Gladness. Gr. exultation. He may have seen in vision John's success.

Rejoice. A joy, not in Christ, often a source of tears.

He was "a burning and shining light." John v. 35.

Note the interest of angels in the affairs of earth.

Great, without title, wealth, office or power.

In wisdom, piety, eloquence, heroic fidelity, and usefulness.

Sight of, &c. What men esteem, God oft abhors. Luke xvi. 15.

Jehovah looketh not on the outward appearance. 1 Sam. xvi. 7.

It here excludes all idea of worldly greatness.

Officially, as the herald of Christ, above all prophets.

Drink. i. e. a *Nazarite*. Heb. separate. Num. vi. 13. Law.

A Nazarite, symbol of holiness, as a leper of sin.

He ate not grapes, nor drank unfermented wine.

His hair was unshorn, and he avoided funerals.

The vow lasted a week, month, year, or for life.

Monkish asceticism opposed utterly to a Nazarite's vow.

Young men trained Nazarites, public blessings. Amos ii. 11.

Wine. 1, *new wine*, juice of the grape, unfermented. Gen. xl. 11.

2, *Fermented*, but free from all drugs. Luke v. 39.

3, *Boiled wine of honey*. Num. xviii. 12. Prov. ix. 2-5.

4, *Spiced wine*, Sol. Song viii. 2. 5. *Strong Drink*. Isa. v. 22.

Made of grapes, apples, pears, dates, aniseed, honey, barley.

First named in connection with sin. Gen. ix. 21. 2 Sam. xiii. 28.

A *mock*. Prov. xx. 1. Source of *evil*. Prov. xxiii. 29.

Source of *woe*. Isa. v. 22. Of *error*. Isa. xxviii. 1, 7.

Impiety. Isa. v. 11. Hos. iv. 11. Forbidden. Num. vi. 3.

Common drink in Palestine, employed in Passover.

Named with corn and oil. Ex. xxii. 29. Luke v. 37, 38.

In Temple service. Ex. xxix. 40. Lord's Supper. Matt. xxvi. 27.

Alcoholic drinks discovered by Arabs, 10th century.

Holy Ghost. Third person in the Holy Trinity—Omnipresence,
Psa. cxxxix. 7.

Divinity. Formula of baptism. Matt. xxviii. 19. Benediction. 2.
Cor. xiii. 13.

Name, God. Acts v. 3, 4. Heb. iii. 7, 9. Jehovah. Num. xii. 6. Eternity. Gen. i. 2. Omniscience. 1 Cor. ii. 10. Almighty. Acts vi. 10. Works. Ps. xxxiii. 8. Worship. Acts. iv. 24. John xvi. 8. Eph. iv. 30.

Mother. I will pour my blessing upon their offspring. Isa. xlii. 3. This hints, that very young children are converted.

John and Jeremiah shared similar grace. Jer. i. 5.

οίνος. Sicera Lat., sidre Ital., Eng. cider. "He shal not drinke wyn nor sydyr." Wickliffe, *Wine*, translates ten different Hebrew and two Greek words. Mixed Wine. Prov. xxiii. 30. Cup of trembling. Isa. li. 17. Anything that inebriates. *Etsley*. Old wine. *Lightfoot*. Grapes, the forbidden tree in Eden. *Rabbis*. πνεύμ. 1 wind, 2 breath, 3 vital principle, 4 apparition, 5 soul, 6 angels, 7 Deity. *Major*. Κοιλίας. children may be renewed from infancy. *President Edwards*. Sanctified before born. *Olshausen*. *Meyer*. Inde a puero. *Kutnoel*.

16. *And many of the Children of Israel shall he turn to the Lord their God.*

Many. Not all. "Thy people *made* willing, &c." Ps. cx. 3.

Children. Jews trusted generally to being *Abraham's seed*.

Israel. Heb. *who prevails with God*. Surname of Jacob. Luke i. 54.

Turn. His ministry of repentance confined to Jews.

John was the last of the Old Testament messengers from God.

Lord, as Jehovah, belongs to Adam's entire race.

Their God, does not confine mercy to Abraham's seed.

17. *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*

Before. As the heralds in the East precede Kings. Luke iii. 4. Isaiah lvii. 14.

Him, refers to God, v. 16. Clearly asserts the coming of the Messiah.

Spirit. "I have been very zealous for the Lord of Hosts." 1 Kings xix. 10.

Of self sacrifice. "Girt with leather and eating locusts." 2 Kings i. 8.

A Reformer bold and faithful in a very corrupt age.

Single handed, both grappled with sin in high places.

Ahab and Jezebel persecuted Elijah; Herod and Herodias, John.

Power. Not of miracles, for John wrought none. John x. 41.

We say a Samson for strength, or Solomon for wisdom.
 John turned hearts. Mal. iv. 6, 1 Kings 18, John i. 7, Luke iii. 14.
 Searching, awakening ministry, under the same Spirit.
Elias, born at Tiahbeh in Gilead. 1 Kings xvii. 1. Parents unknown.
 Foretold famine, and enraged Ahab and Jezebel. 908 B.C.
 Fed 40 days at brook Cherith, near Jericho, by *ravens*.
 Cruse of oil increased, child raised at Zarephath.
 God answered by fire, and 400 prophets slain at Carmel.
 He anointed Hazael, King of Syria, and Jehu, King of Israel.
 Ahab's wife charged with Naboth's murder; Ahaziah's death foretold.
 He called fire from heaven which destroyed 100 men.
 Crossing the Jordan, he ascended to heaven in a chariot of fire.
 His mantle and office were left to Elisha.
 He and Moses appeared with Christ in glory on Mount of Transfiguration.
 Fathers's hearts would now faithfully train their seed.
 And fervently pray, pointing to heaven and leading the way.
Children. Sin, cause of all discord, finds its cure in Christ.
 Gospel alone reconciles all the jarring interests of earth. John xiv. 27
Wisdom, i.e., piety. God the Giver of the only true wisdom. Prov. ii. 6.
 All the boasted treasures of *earthly wisdom* shall perish. Is. xxix. 14.
 The church of God ever the only light of the world. Matt. v. 14.
 Prepared, as a ship provisioned for a voyage.

Elias.—As John was the forerunner of Christ's first advent, so Elias will be of His second. *Theophylact*. "Fathers and children." Patriarchs to their descendants. *Eisley*. To the child Christ. *Pearce*. Believers of every age. *Bengel*. Discordant sects. *Hammond*. Parental piety restored. *Major*. General gospel benevolence. *Gilpin*. Jews and Gentiles. *Lightfoot*. Strengthening family ties. *Oostersee*. Spirit of the ancient Church restored. *Calvin*.

18. *And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.*

Whereby. He doubts the character and message of the angel.

Abraham, Gideon, *with faith*, and Zacharias *doubting*. Gen. xv. 17, Judges vi. 17.

The request was proper, but this motive (unbelief) wrong.

Desire for miraculous signs, 1 explicable, 2 reprehensible, 3 superfluous.

Morbid desire of Jews for signs rebuked by our Lord and Paul. 1 Cor. i. 22.

I know. The sign given very different from any expected.

God's word trustworthy, without proof or pledge. Rom. iv. 20.

Men trust their own deceitful hearts *against* all evidence.

He permits defects in the exalted, to cheer the humble.

Mary's faith, seeking explanation, had doubt solved.

Zachariah's unbelief, requiring a sign, punished.

Old. His sin was in resting on earth, not on *Heaven*.

The very *messenger*, as well as message, were signs.

Angel. Luke i. 11. Mistaken for an evil spirit. *Lightfoot*.

19. *And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.*

I am. Answer full of dignity, and plain to a priest.

Gabriel. Heb. God is my strength. Only two angels named in Scripture.

Michael. Heb. Who is like to God? An Archangel. Rev. xii. 7.

Gabriel's services seem *Messianic*, Michael's *Judicial*.

Zacharias, most probably knew that he had visited Daniel before.

Dan. ix. 21.

Stand. Gr. *wont* to stand. The posture of an oriental servant. Implies constant access to the royal presence.

He explained the vision, and foretold the 70 weeks. Dan. ix. 24.

He announced the birth of Jesus to Mary. Luke i. 26.

Presence. High in the confidence of Jehovah. Orientalism for favorite minister.

Glad Tidings. A Gospel. 1 The doctrines of Christ.

2 Blessings promised in the N. T. 3 New doctrine. Gal. i. 6, 8.

Am sent. Angels are ministering Spirits, sent, &c. Heb. i. 7.

'Gabriel,' names of angels learned in Chaldean, *Rosenmüller*. Holds the scales at judgment, *Mohammed*. Superstition now shows at Rome a pink feather, which then dropped from his wing. ἀπεσ. I was sent. *Tischendorf*. ἐβάρ. Eng. Gospel. God spel. Sax. good news. Luke iv. 15.

20. *And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.*

Behold. Denoting surprise, and calling special attention.

Dumb. He became deaf, as well as dumb. Luke i. 62.

All who cavil, sooner or later will be silenced.

Wounds inflicted by divine love, become healing medicines.

The more tender the love, the surer the chastisement.

Speak. Denial joined to affirmation. Strongest possible assertion.

Fulfilled. Foretelling events has as ever belonged *alone* to God.

Josiah named 326, and Cyrus 120 years before born.

David's prophecies took 1000 years, Daniel's, 800 to fulfil them.

God knows and controls the heart's secrets. Psa. cxxxix. 2.

Prov. xxi. 1.

Believest. *Believed* not, unbelief leads to guilt and punishment.

Holiest of men are not free from defects. Noah, Abraham, Jacob, &c.

Seasons of mercy and judgments mingle in saints' experience.

Jacob's importunity at once answered and punished.

σωπ. deaf, *Euthymius*. Hebraistic word, *Kuinoel*. Moral and physical dumbness, *Rosenmüller*. Climax, *Bloomfield*. Deaf and dumb, *Lightfoot*. An apoplectic stroke, *Hase*. Speechless three days, *Theophylact*.

21. *And the people waited for Zacharias, and marvelled that he tarried so long in the temple.*

22. *And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.*

People assembled to worship. Indicates the Sabbath.

Marvelled. His solemn errand deepened their interest.

Speak. The benediction belonged to another priest's office.

Vision. Divine revelation to one in waking hours. Job. iv. 12.

Beckoned. Gr. assenting by nods, to questions of surprise.

His unusual excitement prompted the crowd's curiosity.

Speechless. Gr. deaf and dumb, one follows the other in time.

The ear regulates the voice. Laura Bridgeman lost her hearing, and in a few months lost the power of speech.

The last word distinctly pronounced was "*Mother.*"

Silence of anger. 1 Kings xxi. 4. Of *philosophy.* The Stoics.

Of policy. 1 Sam. x. 26. A *forced* silence. Phil. ii. 30.

Of despair. A dying Pope seeing the *crucifix.* "It's too late."

A Roman crowd silenced by "*Cæsar's* your friend."

Silence of faith. "I was dumb and opened, &c." Psa. xxxix. 9

A nine months' silence for one distrustful word.

God's jealousy burneth nearest the altar. Lev. x. 2. 1 King's xiii. 4.

κωφόσ, mechanical provisions in the ear for *music*, still leave to the *mind* the source of taste and skill. Loss of sight improves the ear, hence blind love music, *St. Chas. Bell.*

28. *And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.*

29. *And after those days his wife Elisabeth conceived, and hid herself five months, saying.*

Ministration. Great bodily defect excluded Levites from office.

Lev. xxi. 17.

Accomplished. No haste of bearing good tidings, nor loss of speech, Could persuade him to neglect the Lord's service.

Own house. Luke i. 40. Mode and materials of Eastern houses.

An Orientalism. The city where one dwells. Matt. xiii. 57.

Elizabæth, Sarah, Rebekah, Rachel, Manoah's wife,

Hannah: illustrate the *miraculous* workings of God.

Hid herself. Modesty ever the fruit of piety.

λεῖτ. civil or military service of religion, *Hammond.* Sacrifice of God's people, *Trench.* Accomplished. The week from Sept. 30th to Oct. 6th. Six years before Christian era, *Greswell.* Hid to avoid defilement, *Lightfoot.* Keep her state secret, *Grotius.* Peculiar devotion, *Kistnael.* It excluded him from office, as a prelude to

25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

Looked on. Hebrew mode of speech implying favor. *Psa.* xxv. 18, 119, 132.

Only the chosen few ever behold the *king* in the East.

"Many seek the Ruler's favor. *Heb. face*," but few succeed. *Prov.* xxix. 26.

Reproach. Earth's judgments rest on ignorance of God's ways. Jews held barrenness to be the result of great sin.

Offspring unrestrained, oft prove a bitter curse to parents.

Abraham murmured—"I go childless." *Gen.* xv. 2.

Spirituality of the N. T. *subordinates* temporal blessings.

Angel. Their character and history. *Luke* i. 11.

Was sent. Angels informed of what occurs on earth. *Luke* ii. 18.

From God. Angels and apostles do His pleasure. *John* i. 6.

Galilee included Palestine west of Jordan, and north of Samaria.

Scene of our Lord's youth, and most of his labors.

Apostles all Galileans, pronunciation peculiar. *Mark* xiv. 70.

People generally esteemed rude, stupid, and seditious.

Creed despised; hence "Galilee of the Gentiles." *Matt.* iv. 15.

The Emperor Julian dying, defiantly called Jesus "*Galilean*."

Nazareth. *Heb.* separated, not named in the O. T. Population 8000.

Six miles N.W. of Tabor, 70 miles N. of Jerusalem.

Mounts of Hermon, Bashan; Valley of Jordan, of Esdraelon.

Tabor, Gilboa, Samaria, Carmel, and Mediterranean sea visible from it.

It had an evil name. *John* i. 46. Jesus dwelt there 30 years.

Rome, Jerusalem, Athens passed by in God's sovereignty.

While Nazareth, unknown or despised, was selected.

"*Reproach*," Keys of clouds, heart, womb, and the grave, in God's hands. *Rabbi*. "Da tantum nomen mane Conubii, licet tumulo scripsisse Catonis, Marcia," *Lucan*. "Galilee," 204 villages, and 8 millions pop., *Josephus*. Under Hadrian 985 towns laid waste in Judea, *Dion Cassius*. Hence the multitudes following Christ, *Greswell*, *Andrews*. (*Naζαρίθ*) *Heb.* separate, *Gesenius*. Crown, *Bengel*. Branch, *Matt.* ii. 23. Why Christ called a Nazarene;—an unsolved difficulty, *Alford*. Mary had property there, *Olshausen*. *Naζωπαίος* in rude Greek, indicating a dweller in Nazareth, not referring to Num. vi. 18, *Michaelis*.

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Virgin. Foretold by Isaiah vii. 14. Jews did not expect this. When scoffers cannot refute, they bitterly revile. Council of Trent teaches her immaculate conception. viii, 5, 5. A descendant of David, verse 32, a link in Christ's incarnation. After her return from Egypt to Nazareth, she is named five times. Three times reproved. Matt. xii. 46, 50. Luke ii. 49, 50. John ii. 4. John enjoined by the Saviour to protect her. John xix. 26. She is named among disciples after the Ascension. She confesses her need of a Redeemer. Luke i. 47. For nearly thirty years, known as Joseph's wife. John vi. 42. Her sons and daughters doubtlessly but one family. Matt. xiii. 55, 6. **Espoused.** God the author of marriage institutions. Psa. 68. 6. Her reputation screened, and a protector provided. No Jewess was married without being first espoused. Joseph, a just man espoused a daughter of Israel. Received angelic message. Matt. i. 20. Went to Bethlehem. Presented the babe, and heard the prophecy of Simeon. Went to Egypt, and returned to Nazareth as a carpenter. Matt. xiii. 55. Took Jesus at 12 years of age to the temple, and the passover. Here our knowledge of Joseph ends. At the crucifixion, he is thought to have been dead. John xix. 27. **David,** his character. Luke i. 32 hints at the promises. Shiloh must descend directly from David. Psa. cxxxii. 11. **Mary.** Heb. *Exalted.* Same as Miriam. Ex. xv. 20.

Virgin, Joseph, prominent in Matt., Mary in Luke. Our Lord never alludes to this miracle. Paul in Rom. i. 4, Gal. iv. 4. John is silent, *Oostersee*. Romanists hold to her perpetual virginity, which the Scriptures contradict, Matt. xiii. 55., Carpenter, Matt. xiii. 55, a Smith, *Bede*. Goldsmith and Carpenter, *Jerome*.

28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

Angel. Note the *simplicity* and *tenderness* of this record. Came in within her dwelling, Sarah within the tent. Gen. xviii. 9. He passes by palaces, and visits the carpenter's home.

God chooses the obscurest town for the greatest honor.
 The greatest city seat of the most degrading crime. Luke xxiii. 33.
 Mary must have recognised His heavenly character. Matt. xxviii. 3.
Hail. G. *joy to thee*, a usual oriental salutation.
 Angels spake *Hebrew* to Daniel, *Greek* to Mary.
 As executors of infinite wisdom, their knowledge is great.
 Wondrous news destined to make the earth rejoice.
 Because selected to be the mother of the infant Jesus.
 The message of a son to sinning Eve, was one of sorrow.
 This message of peace, revokes the former sentence. Gen. iii. 16.
 Idolatrous Rome changes a salutation into idolatry.
Favored. A poor virgin of a humble town, Christ's mother.
 Abraham and David esteemed being His ancestor an honour.
 Gabriel saluted Daniel with the same title. Dan. ix. 23.
 Noah, Joseph, and Daniel found *favor* with God.
 Very many prefer beauty, wealth, pleasure, and honor.
Lord is, &c. Said to Gideon, Jeremiah, and Paul. Acts xviii. 10.
 Referred originally to God, and then to men *sharing* it.
 Often in N. T. refers to this life, as depending on God's favor.
Blessed. Said to the wife of Heber the Kenite. Judges v. 24.
 Most happy as the destined mother of the *Incarnate One*.
 Angel calls her "blessed *among* women."
 Papists call her "Dispenser of divine favors."
 "Immaculate Queen of Heaven." "Command thy Son," &c.

"Hail gracious person," *Hammond*. Ave gratis plena, *Vulg.* Not classical, an intensive form of speech, *Major*. Conferring of grace upon, *Alford*. *Favored* implies mercy, *Lightfoot*. Beneficent, *Grotius*. Distinguished favorite of heaven, *Doddridge*. One much graced, *Ryle*. Most celebrated, *Wakefield*. εὐλογία, cancelled by *Tischendorf*, *Alford*, *Meyer*. Bracketed, *Tregelles*. Retained by *Lachmann*, *Major*, *Brown*. *Miscat*, inter omnes Julium sidus velut inter ignes luna minores. *Horace*.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

Troubled. Uncertain, whether about the angel or his message.
 Guilty, dread holy angel's visits. Dan. v. 6. Gen. xli. 8.
Salutation. Luke x. 4. Customary modes in the East.
 It has never been customary in the East to salute females.

As mere toys of husbands, they are kept in perpetual childhood.

Their intellects are debased, their passions receive incense.

Cast. Proof of her serenity, while *Zacharias* feared

Troubled. She might have thought him an evil Spirit, *Doddridge*. *διετα*-intensive form, *Mayor*

80. *And the angel said unto her, Fear not, Mary: for thou hast found favour with God.*

Said. Direct converse to Mary, and to Joseph by a dream.

Fear not. Fifty-three times, God thus re-assures His Saints.

Fear hath torment. 1 John iv. 18. Perfect love, &c. Psal. xvi. 5.

'Good cheer.' Matt. xiv. 27., carries with it God's *heart* and *arm*.

Mary. Her name familiarly called, quiets her apprehensions.

Good and evil, hear with diverse emotions. John xx. 16. Gen. iii. 9.

Favor. Gr. grace. All his favors to us are of grace. Eph. i. 7.

Sovereign grace is independent of *merit* in the recipient.

With God. Angel's receipt, an invaluable remedy to the timid.

Faith rests sweetly pillowed on His Omnipotence.

χάριν, *charitas*, *gratiam*, *Vulg.* *χάρις* shewn to sinners, *ἐλεος* to miserable. Latter shewn to brutes, not the former. God's love to men is *ἐλεος*, giving his Son *χάρις*. His kindness to the fallen race *ἐλεος*, *Trench.* Had God been bound to provide an atonement, there would have been no *ἐλεος*, in Redemption.

81. *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

Behold. Expressing surprise, and calling attention.

Thou shalt, &c. An explicit prediction of the miraculous birth of Christ.

A Son. Incarnation. 1 *a fact*, revealed in life, words, works.

2 *an unfathomable miracle*, unprecedented, intimate, voluntary union of Divinity with humanity.

3 *Glorious benefit*; it is the glory, the light, the life of men.

Shalt call. As to His official work and character.

Jesus. Heb. *Saviour*, Salvation the beginning and end of Revelation. Substance of Gospel truth. 1 light, 2 life, 3 liberty, 4 pardon.

5 sanctification, 6 comfort, 7 peace, 8 hope, 9 triumph.

Isaac, Ishmael, Josiah, Cyrus, John, named before born.

Saviour such as the world *needs*, not as Jews *expect*.

Patriots are called saviours of their country.

Human bondage never to be named with Satan's *slavery*.

"Conceive." No ground, grammatical, historical, or logical, for doubting that the Church in all ages has rightly regarded this passage, as an explicit foretelling, of the *miraculous conception*, and nativity of Jesus Christ, *Alexander*. Ἰννοῦν, Heb. to save. Hiph. modified, add two letters. The salvation of the Lord, Is. vii, 14. Immanuel same as Jesus. God with us, and God is on our side, are then equivalent. ἰασις, healing, *Eusebius, Cyril*.

32. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.*

Great. Adorned with the attributes. He wrought the *works* of God. Promised to Moses as a Prophet, to Daniel as a King.

Son. Thou art Christ, the Son of the living God. Matt. xvi. 16. Heb. i. 8. Called, God. Rom. ix. 5. True God. 1 John v. 20. Great God. Titus ii. 13. Everlasting Father. Isa. ix. 6. Mighty God. Isa. ix. 6. Adonai. Mal. iii. 1. Eternal. Mic. v. 2.

Omniscient. John xxi. 17. Omnipotent. Rev. i. 8. Supremacy. Rom. ix. 5. Unchangeable. Heb. xiii. 8. God a Triune Being, a Mystery.

Many things are *above*, not *contrary* to reason.

Highest. Gr. superlative 'The most High God.' *Doddridge*.

Anointed King. 1 Sam. xvi. 13. Ps. ii. 7. Ps. lxxxix. 28.

His proper Divinity not revealed to His parents.

Throne. Hopes and line of David had long been buried.

Human improbabilities, no barriers to God's plans.

1 raised after deep abasement, 2 among Israel.

3 among us, 4 raised, to fall no more for ever.

Father. "Jesus Christ our Lord, made of the seed of David." Rom. i. 3. Proves Mary to be a lineal descendant of David.

David. Son of Jesse, tribe of Judah, born at Bethlehem 1085. b.c.

Anointed by Samuel at Bethlehem, short stature, ruddy cheeks. 1 Sam. xvi. 12.

Great strength. *Psa. xviii. 34.* Swift. *Psa. xviii. 33.* Bore staff and scrip.
1 Sam. xvii. 40.

Genius for music brought him to the court of Saul.

Victory over Goliath roused Saul's jealousy. Fled with 600 men.

Took refuge with Philistines. Beloved of Jonathan.

Saul and Jonathan's death, opened the way to the throne.

Reigned in Hebron 7 years, then at Jerusalem 33 years.

Grievously fell into sin, as to Bathsheba and Uriah.

His parental duties sadly neglected with Absalom and Adonijah.

His generosity, humility, and piety, shine in the close of life.

He prepared the materials for the temple of the Lord.

He was a statesman, warrior, poet, and saint, in one.

Type of the Messiah in his kingly office. His Psalms abound with allusions.

Genius, integrity, fortitude, activity, perseverance, his characteristics.

Died, aged 71. Buried on Mount Zion. Heirs reigned 60 years.

Writings. *Luke xx. 42.*

vidv. Mistranslated by Wakefield, not a son, *Middleton*. Conception of Christ's character never could have sprung from the mind of sinful humanity. It does not exhibit the spirit of His own age. His Godhead was not humanized, his humanity was not deified, *Neander*. *ὁψιστον* applied to Jupiter, *Pindar*, *Diog. Laertius*. Plurality of persons in the Godhead, cardinal truth, *Gen. i. 26*, *Gen. xix. 24*. Taught in the O. T., *Psa. ii. 7*, *Psa. lxxii. 1*, *Psa. lxxxix. 27*. Holy Spirit. *Is. xlvi. 16*. Three Persons, *Psa. xxxiii. 6*, *Num. vi. 24*. Traditions floated from the Church to heathen, *Plato's Timaeus*. *Brahma*, *Vishnu*, *Schiva* of *Hindooes*. Equality of Trinity denied by *Arius* of Alexandria, 320 A.D., *Servetus* of Geneva, 1531 A.D., *Whitby*. Priestley, taught, the Holy Ghost a mere attribute of God, *Stier*. Joseph and Mary both of the family of David, *Alford*.

88. *And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

Reign. Promising the crown to the Messiah. 2 Sam. vii. 12.

He had reigned from eternity,—now his sceptre is *owned*.

Mediatorial kingdom from the Father, to be delivered up. 1 Cor. xv. 24.

Sovereign Head over all things, for the Church. Eph. i. 22.

House. Kingdom of Israel, in mercy, embraces Gentiles as well as Jews.

Kingdom of the Saints, called "House of Jacob." Isaiah lvi. 14.

Jacob. Heb. *supplanter*, son of Isaac and Rebekah.

Twin brother to Esau, the elder born. Gen. xxv. 81.

Jacob by fraud obtains Isaac's blessing, and primogeniture.
 Flies to Mesopotamia, 600 miles,—vision of the ladder. Gen. xxviii. 12.
 Serves Laban 20 years, marries Leah and Rachel.
 Returns to Canaan—wrestles with the Lord of angels,
 Surnamed Israel, "*Prince with God*," token of success.
 Buries his beloved Rachel,—Joseph sold to Egypt.
 Mourns his loss 13 years—goes to Egypt—lives 17 years—dies, aged 147.
 Blessed prophetically his sons—buried near Hebron, 1695 B.C.
 Mary did not understand *all*—implied *universal* empire.
 Kingdom, universal, eternal, spiritual. Daniel vii. 14.

84. *Then said Mary unto the angel, How shall this be, seeing I know not a man?*

85. *And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

How. Zacharias' question one of doubt—Mary's one of wonder.

All doubts concerning the Divine will, arise from unbelief.

Proves she knew Joseph *not* to be the father of the child.

Angel. Character and history, Luke i. 11.

Holy Ghost. Luke i. 15.

Highest. The energy of the Godhead conveyed by the Holy Ghost.

A human conception would give Him a depraved nature.

He must be born of a woman, that he might *die*. 2 Cor. xiii. 4.

That he might be tempted. Heb. iv. 15.

At once honors marriage, and avoids the taint of illegitimacy.

Adam and Jesus created sinless, called "*Sons of God*." Luke iii. 38.

Overshadow. "A virgin shall conceive and bear a son." Isa. vii. 14.

Fulfilled 700 years after in the Incarnation.

The only key to the sinless life of the son of the virgin.

Son of God. A contrast with his seeming *known* humanity. John i. 34.

"*Son of man*," A contrast with his unseen, *unknown* Divinity. Matt. ix. 6.

Mark ii. 28.

A name *never used by any one*, but the *Lord Himself*.

Declared to be the Son of God with power. Rom. i. 4.

His ordinary name at that time was *Son of David*.

Believers named "*Sons of God*." 1 John iii. 1. Rom. viii. 17.

πῶς. She had vowed perpetual virginity, *Rhetmish Test.*, answered by *Foulke*
 Πνεῦμα. His humanity the work of the Spirit, called "*Son of the Father*." ἡπίσκοπος.

Special divine protection, *Kuinoel*. 1 overshadow, 2 surround, 3 defend, 4 influence, *Bloomfield*. Figure of a bird, *Grotius*. Of a cloud, *Owen*, *Alford*. Nuptial canopy, *Gill*. A mystery concealed by a divine cloud, *Calvin*. Veiled as a bride, *Bengel*. A crying mystery, wrought in the silence of God, *Ignatius*. Not creation, humanity prepared, *Olshausen*. *Ἰνευ*. the act of Holy Ghost, creating his humanity, *δύν. ὑψίσ.* the act of the Father, uniting the humanity to the Divinity, *Rd. Watson*. This declaration of the angel, all we know on the subject, has been scrutinized by friends and foes for ages, and not a syllable found inconsistent with the surpassing sacredness and delicacy of the subject, *Brown*. *ἐκ σου* cancelled, *Stephen*, *Elzevir*, *Oosterzee*. Attributed to the *Eutychians*. *ἄγιον* notes singularity and sanctity of His birth. *Celsus* began, and the Jews followed by *Voltaire*, *Barhalt*, and *Paulus* the blasphemy which deprives the holy, lowly bride of her chastity, *J. Pye Smith*. Test. Mes. Sceptics dreading to face the miraculous conception, deny the authenticity of 1 chap. Matt., and 1 and 2 Luke, *A. Norton*, Notes, vol. 2, p. 482.

36. *And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.*

Behold. Tidings of greater *curiosity*, but not of greater *interest* to our race, could be brought even by angels.

Cousin. Gr. Relative. Mary, of the tribe of Judah; Elizabeth, of Levi. John and Jesus (humanly speaking) were relatives.

Elizabeth. Luke i. 5. The angel graciously aids Mary's faith.

Working of one miracle, paves the way for faith in others.

Christ's eating fish, aided disciples' faith in His Resurrection. Luke xxiv. 42.

A Son. The sex of the unborn child is foretold.

This sign was unsought by Mary.

Barren. Implied censure on the popular reproach of her sterility.

Sarah, and Hannah prepared the way for faith in a *virgin* conception.

"Cousin," Gr., any kind of relative. The relationship arose from marriage, *Ellicott*. *γῆπα γῆπε, Tischendorf, Alford*.

37. *For with God nothing shall be impossible.*

Nothing. Gr., every word is possible.

Impossible. God does not bind himself with laws of nature, as chains, But cords in his hands are lengthened or shortened at will.

Miraculous conception did not interfere with Christ's humanity.

Adam's creation did not make him *literally*, the Son of God.

1 Unbelief put to shame. 2 Faith is strengthened.

3 Adoration and obedience exacted. 4 Loyalty crowned.

God's power shines in *Redemption triumphant*.

1. Over Philosophy. 2. It subordinates all interests and enmities.

3. Overcomes human depravity. 4. All other religions.

5. By its humble instrumentalities, fishermen and tax gatherers.

ῥῆμα, co-extensive with *thing*, Wordsworth: questioned by *Euthymius*, *Meyer*. Gibbon assigns five causes for the success of Christianity.—1, intolerant zeal; 2, doctrine of immortality of the soul; 3, claim of miraculous powers; 4, pure morals; 5, union and discipline, *Milman*, *Notes*, chap. 15. *ἀδυν.* Future. "It shall be," an enduring principle, *Brown*.

88. *And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.*

Mary's faith repairs Eve's unbelief.

Feelings inspired were painful and embarrassing.

Handmaid. Gr. Servant: by *Rome* made Queen of Heaven!

1 Genuine humility, with joyful faith. 2 Quiet resignation, with active zeal.

3 Faithful love, with unwavering heroism.

Be it, &c. Contrast the silence of faith, with the silence of unbelief.

Mary's splendid future, weakens not her faith.

Departed. Walls no obstacles to the coming of angels. John xx. 19.

Heavenly visions, bright, brief, and parting blessings.

His work finished, he *hastens* to return to his God. Dan. ix. 21.

His stay in a world of dark rebellion, gladly ends.

Society of kindred spirits, invites his return to heaven.

Paul desired to *depart*, to be with Christ. Phil. i. 23.

δοῦλη, Luke vii. 8. *ὑπόμειν*, Virgin conscious of her begun maternity, *Euthymius*, *Mald.* *Grotius*; denied by *Lightfoot*. Beyond the written word, all is *bold hypothesis*. God's sovereignty in harmony with man's free will, *Quesnel*. Condemned by *Clement*, in *Bull Unigenitus*, 1713. Here the Pope is right in principle. *Quesnel* himself denies man's *freedom of will, except to sin*, but teaches *his responsibility*, zealous of the divine honors of Jesus, *vainly*. *Luther*.

39. *And Mary arose in those days, and went into the hill country with haste, into a city of Juda.*

Arose. Refers to oriental *sedentary* life.

Went. Distance from Nazareth to Hebron, 40 miles.

To confirm her faith, and share her wonder and joy.

They are led by one Spirit, to a sacred friendship. Mal. iii. 16.

Happiness shared is doubled, grief revealed is lessened.

Hill country. Five-sixths of Judea are hilly and barren.

38 Cities of Judah's mountains named. Josh. xv. 48. 60.

Haste. Not of fear, but of holy transport.

She leaves it to God to enlighten Joseph, as He had her.

City believed to be Hebron, 'an ancient city.' Num. xiii. 22

Kirjath Arba, or Hebron, Mamre, home and grave of Abraham, Isaac, Sarah, and Jacob. Gen. xxiii. 2.

There God met Abraham, promised a son, and gave circumcision. Gen. xvii. and xviii.

David crowned, and Absalom rebelled, there. It was 22 miles south of Jerusalem.

A City of refuge, noted for its pool. 2 Sam. iv. 12. Still there.

The tomb of Abraham, with massive walls, without windows, described by Josephus as ancient in Christ's time, is there.

Grapes of Eschol grew there. City now called *El Khulil*, "*The Friend*." i. e. of God, Mohammedan name of Abraham.

σπουδή. Jesus to be henceforth the principle of action, *Quemel*. She had married Joseph before this journey, *Hug*, *Ebrard*. Had informed Joseph of her pregnancy, *pronuba*, about a month before, *Alford*. Journey, inconsistent with O. T. decorum, but not with realities, and freedom of the Cross, *Stier*. *Ἰουδα*, south of Hebron, *Oostersee*, *Roland*. Josh. xv. 54. Hebron, *Bengel*, *Besa*, *Brown*. Here our Lord's conception took place, *Bengel*.

40. *And entered into the house of Zacharias, and saluted Elisabeth.*

Entered. Mary felt she would be welcomed, where God was honored.

House. No word for *home*, in Greek or any other language, unbaptized by the Bible spirit.

Honored roof, to protect mothers of Jesus and John for 8 months.

Material of reeds, brick, stone, mud, wood: last, very scarce.

Anciently of marble, porphyry, granite, chalk, mortar, asphaltum, ivory, 1 Kings xxii. 39.

They form a hollow square, with a court in the centre.

This court paved, or planted with shrubbery. Psa. lxxxiv. 8.

Sometimes a fountain. 2 Sam. xvii. 18. Covered with an awning. Psa. civ. 2.

Windows all open on the court, solid walls front the street.

Barely a latticed window is on the street. Entrance is *indirect*.

Roof of stone, or earth, oft cracked by rain and sun. Prov. xxvii. 15.

Always flat, and guarded by parapets. Deut. xxii. 8. 2 Kings i. 2.

Breezes enjoyed. 1 Sam. ix. 25. Devotions offered. Jer. xix. 13. Acts. x. 9.

Booths pitched there. Neh. viii. 16. Grass grew. Isa. xxxvii. 27.

Walls of unburnt clay often dug through. Matt. xxiv. 13. Job xxiv. 16.

The writer saw a whole village swept away by the Nile. Matt. vii. 24. 27.

Zacharias. Luke i. 5. Character and office.

Saluted. Forms of oriental civilities. Luke x. 4.

Christianity tends to refine and elevate social life. 1 Peter iii. 8.

"House," *Domum*, *Home*. The name as well as the *thing* signified, *alone* found in Christian lands or *tongues*, Heathen do not understand the word.

41. *And it came to pass that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.*

42. *And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.*

Elizabeth. Inspired to give Mary a proper reception.

Heard. Mary's tongue was filled with blessings.

Babe. Mother, and unborn offspring, rejoiced together.

Unborn, John offers involuntary homage to his Lord.

Filled. Loving the Redeemer, we are not forgotten by the Spirit.

Holy Ghost. Luke i. 15. Third person of the Holy Trinity.

Spake. She forgets her own, in the superior honors of Mary.

Loud voice. Not ashamed, or in a whisper, to praise God.

Oriental generally speak in a low sad key.

She rejoiced to proclaim her immediate inspirations.

Blessed. Repeats the very words of the angel, revealed to her also.

Blessed from heaven, and praised among men.

The new covenant, greeted at its entrance with hymns of praise.

1921 years before, all nations blessed in *promise* to Abram. Gen. xii. 3.
A greater blessing was hers, to be a *believer* in Christ. Luke xi. 22.

ἀνεφώνησε, classic use, "one breaking into a poetic exclamation," Brown. *βρίφος*, Pappoos, Indian; Bube, Ger.; Baban, Ir.; Babe, Eng.; probably all dialects were one.

43. *And whence is this to me, that the mother of my Lord should come to me.*

Whence. Elizabeth's *outward state*, doubtless superior to Mary's.

True piety divests the mind of all envy.

Saints delight to honor those whom God honors.

To me. Elizabeth confesses her inferiority to Mary.

With similar humility afterwards, her son, "Comest thou?" Matt. iii. 14.

Mother. Never afterwards called, Virgin.

Superstition changes terms, and then *worships* the creature.

Henceforth, she is called *Mary*.

My Lord. Luke i. 11. She acknowledges both His Divinity and humanity.

Before born, she openly rejoices to submit to his sceptre.

It compares with Peter's noble confession. Mark xiv. 61.

As Lord, he has the *right* to rule, and the *power* to save.

"Mother." In the very face of this, Rome calls her, the "*Blessed Virgin*." *κυρίου*.
How can an unborn child be called *Lord*, if not *divine*? Olshausen.

44. *For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.*

45. *And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.*

As soon. This fact cheered its mother, and confirmed Mary's faith.

Blessed. Man's blessings are mere *breath*, God's carry *heaven* with them.

Believed. Zacharias' unbelief tenderly referred to.

He at that time continued both deaf and dumb.

He was unable to speak to Mary, a guest three months under his roof.

Faith, a source of joy, a mystery to the world.

The only ground of the Church's hope, is God's faithfulness.

All the moral wonders of heroism, are the fruits of faith.

Eve, through pride, believed the tempter.

Mary, through humility, believed Gabriel.

Eve hoped, that man would become like God.

Mary, that God would become like man.

Eve presuming, admitted falsehood and death.

Mary believing, becomes the mother of *truth and life*.

Performance. The Bible teems with divine promises to believers.

Not one, has ever, will ever, can ever, fail. Josh. xxi. 45. 1 Kings viii. 56.

God's promises during 6000 years have not failed in one *letter*.

All His covenants have been fulfilled with *exactness*. Josh. xxiii. 14.

Faithfully, He rewards His friends and punishes His foes.

αγαλλιάσει, to exult, to rejoice exceedingly, to leap for joy. Lat. *salire*, to bound as young cattle, Mal. iv. 2. *Major*. Rabbis assert, that the joy of mothers at the escape at the Red Sea, caused their unborn offspring to leap for joy. *Lightfoot*. Mysterious effects of sympathy, *Alford*.

46. *And Mary said, My soul doth magnify the Lord.*

Said. *Visit* of the angel to Mary later, her *song* earlier, than Zacharias'.

Faith is singing for joy, while unbelief is silent.

This ode immeasurably more sublime, than any of Greece or Rome.

My soul. True praise. 1 Clear eye to estimate God's works.

2 A glad heart to rejoice in them. 3 A loosened tongue.

Magnify. Extol. Creatures cannot add to His greatness.

Songs from humble, grateful hearts, magnify God. Psa. lxi. 30.

Lord. Luke i. 11. "Praise God" is the name of the unborn babe.

All the glories of the Messiah's reign, seem to rise before her.

The grace of God, verse 30. Omnipotence, 49, 51.

His Holiness, 49. His justice, 52, 53. His faithfulness, 54, 55.

We have here the inspired echo of Miriam's and Deborah's harps.

"Said," Song, Hebrew-like is in parallels, *Rosenmuller*. Mary did not comprehend it, *Bloomfield*. But one must be inspired to *know* this fact. $\psi\psi\chi\eta$, lower regions of the spiritual man. $\piνεῦμα$ embraces $\nuουσ$, the conscience, latter *spiritual*, former *caral*, *Olshausen*. The whole inner being, *Alford*. "*Magnify*." In Romish and other *Itanles*, song is styled *Magnificat*, the first word in the *Vulgate*.

47. *And my spirit hath rejoiced in God my Saviour.*

Spirit. The living soul, all that is immortal. Gen. ii. 7.

Rejoiced. Christ the gift—God the giver is thanked.

None but believers have a right to rejoice. Ecc. ii. 2.

1 A thankful joy. 2 Humble joy. 3 Hopeful joy. 4 God-glorifying joy.

As a Saviour, He is only a cause of joy to sinners.

• As a Judge, (unreconciled) an object of infinite dread.

My Saviour. A helpless guilty one, she claims Him *her Redeemer*. She esteems her relations to the Redeemer, *above those of a mother*.

"Queen of Heaven," "Mother of God," were *blasphemy to her, a sinner*.

σωτήρις, one recovering that which is lost, *Valkner*. Rome, 1854, decreed Mary's conception immaculate. The author, with about 75,000 spectators, witnessed the scene in that wonder of architecture, St. Peter's. It covers nearly 5 acres. Henceforth to name a child *Mary* is pronounced *blasphemy*.

48. *For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed.*

Low estate. Not her *humility*, but God's *mercy*, is celebrated.

God often makes something out of nothing. Illustrations—

Leah. Hannah. Jephthah. David.

The greater His favors, the deeper should be our humility.

Generations. Embracing Gentiles, as sharing with Jews.

Blessed. This word has long been *prostituted by superstition*.

All believers *admire and adore* the grace that gave us

The *Incarnate Word*; but abhor all *Mariolatry*.

"Low estate," abjectness, *Eisley, Alford*. Under disgrace socially, in poverty, *Olshausen*, Childlessness, *Oxford*. Strange exegesis. *μακάρις*. Happy, *Doddridge*. James v. 11 refers to mercy, not humility, *Lightfoot*. Afflictions, *Grotius*. Rome blasphemes with such terms, "Ladder of Heaven," "Gate of Paradise," "Throne of God," "Jude Natum," and "Cope Deum," *Fulkens*, Notes on Rheinish Test.

49. *For he that is mighty hath done to me great things; and holy is his name.*

50. *And his mercy is on them that fear him from generation to generation.*

Mighty. God the source of all Power.

Great things. The angel's visit. The glorious promise of a Son, Jesus.

When Infinite power, and boundless Mercy unite,
Results, worthy of Jehovah may be expected.

Holy. God's holiness renders Him terrible to sinners.

By the Cross, it fills saints with adoring wonder and love.

His name. All by which Jehovah *reveals* Himself to men.

Mercy. All blessings from God are fruits of *sovereign grace*.

Not seeming, but real believers, objects of His care.

On them. *Celsus*, A.D. 120, the first writer against Christianity.

Denied, God cared any more for believers, than for lions, or eagles.

Fear. *Filial* dread of offending one loved, not *slavish*.

Generation. The reign of Grace extends back to Abel.

Embraces ALL who will believe, to the end of time.

ἔλεος, mercy of God to men as *miserable*; *χαρις*, to men as *sinful*. Wicked ever envy saints the divine regard, *Neander*, vol. 1, p. 229. Providence answering prayer to scatter an enemy's fleet, ridiculed, *Macaulay*. *Hist.*, vol. iii. page 899. American Ed.

51. *He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.*

Strength. Power of God. 1 Creation. 2 Providence. 3 Redemption.

Arm, shews His greatest power, *hand*, less, *finger*, least.

Scattered. Gr. Utterly discomfited—figure of a defeated foe.

He defeats the counsel of many an Ahithophel.

Pharaoh, Sennacherib, Haman, Julian, illustrate this.

Babel meant a bond of union, but really a source of scattering.

Proud. Pride the parent sin of our race, and devils. 1 Tim. iii. 6.

It creates the widest gulf, between Creator and creature. Dan. iv. 37.

Ἐπείγω. A principle in God's kingdom is here expressed by the words down to *ἔκτιστο*, *Brown*: Arm, Isa. iii. 10; hand, Ex. iii. 20; finger, Ex. viii. 19. *ὑπερηφ.* Appearing above others; haughty in thoughts; primarily to Herod, the Idumean. *τίαν.* Inmost thoughts, *Olehausen*.

52. *He hath put down the mighty from their seats, and exalted them of low degree.*

Put down. Dethroning and casting down Satan. Luke x. 18.

Mighty. Nebuchadnezzar, from a throne, goes among beasts.

Belshazzar, in the very act of insulting God, perishes.

Seats. Gr. Thrones. Earth's heights are slippery. Dent. xxxii. 35.

Exalted. "Promotion cometh neither from the east," &c. Psa. lxxv. 6.

Believers ought to trace the footsteps of the flock. Sol. S. i. 8.

Joseph, Moses, Samuel, David, Esther, Daniel.

Low degree. Affected humility, a subtle, dangerous pride.

Humility no *stage-virtue*, the *chosen* state of the heart.

One has just as much Christianity, as he has humility.

Characteristic of the King of Kings. Matt. xi. 29. Rom. viii. 9.

True believers attain the possession of all God's rich gifts.

Humility within the reach of *all*.

Pride overcame man *first*; he overcomes at *last*.

Other sins need temptations, this feeds like the moth, on our graces.

Graces with pride, are powders uncovered carried in the wind.

Aug. Invested with political power. Valerian, a persecuting emperor, A.D. 246, dethroned, was used as a stepping block by Sapor, the Persian monarch, mounting his horse, *Jortin*. Hist. of Saul, Herod, &c., *Bengel*.

53. *He hath filled the hungry with good things; and the rich he hath sent empty away.*

Filled. God and Christ alone able to fill the soul. Col. i. 19.

Hourly wants, need hourly supplies. Matt. vi. 11.

Hungry. Poor in the East, find life a long battle for bread.

Promises are rich to those hungering only after righteousness. Luke vi. 21.

Keenly sensible of want, they seek favor of their God.

Worldlings boast of fulness, a proof of madness. Ecc. ix. 8.

Good things. Oriental simplicity of speech, i.e., necessities of life.

Grace, Ep. ii. 7; Goodness, Rom. ii. 4; Wisdom, Rom. xi. 33.

Rich, in honors and treasures, of earth: poor, in God's eye. Luke xvi. 24.

Pharisees, Laodiceans, and all self-righteous ones. Rev. iii. 17.

Empty. Unbelieving soul, an "aching void," earth's honors hollow.

Ecc. i. 2.

Deepest curse, when God sends men to the gods they serve.

Sent away with their hypocritical petitions disregarded.

54. *He hath holpen his servant Israel, in remembrance of his mercy.*

55. *As he spake to our fathers, to Abraham, and to his seed forever.*

Holpen. Gr., upholden. *Sending the Messiah, Bengel.*

Sinners under crushing weight of broken law, need help. *Psa. lxxxix. 19.*

Redeemer "travels in the greatness of his strength." *Isa. lxiii. 1.*

Servant. Gr., a *child*, or *boy*. Term of endearment. *Jer. xxxi. 20.*

Matt. viii. 6.

Israel. Jacob's surname. Prince with God. Here, *all Jews*. *Luke i. 33.*

Name given after wrestling at Peniel with the *Angel*. *Gen. xxxii. 28.*

Remembrance. Reference to promises made 2093 years before. *Gen. xii. 3.*

Spake. Words recorded many ages before, now fulfilled.

The Incarnation, the accomplishment of many prophecies.

The source of all true blessings to the redeemed.

A bud enclosing the hopes of patriarchs and prophets.

Election. Conversion. Sanctification. Salvation.

Fathers. Patriarchs, a nobler ancestry than kings.

Abraham. Heb. Father of a multitude. Son of Terah.

Born in Chaldea, B.C. 2153. City of Ur, site unknown.

At 70 God called him in Mesopotamia, to Charran, or Haran. *Acts vii. 2, 4.*

At God's call he went to Shechem, in the Land of Promise.

Driven by famine, he went to Egypt—returned to Canaan.

Dwelt in Mamre, close to Hebron. Met Melchisedec at Salem.

Visited by 3 angels, he intercedes for Sodom to be spared.

Ishmael by Hagar, born, Isaac by Sarah, son of promise.

His offering of Isaac upon Mount Moriah, 25 years after.

12 years after, Sarah died, aged 127, buried in Machpelah.

Abraham marries Keturah, by whom he had six sons.

Died aged 175, called "father of the faithful." *Rom. iv. 11.*

As ancestor of Christ, all nations to be blest through him.

Integrity, hospitality, generosity and devotion, traits of character.

Styled friend of God. *Isa. xli. 8.* *James ii. 23.*

Seed. God's elect. *Psa. xviii. 50.* *Gen. xvii. 19.* *Gal. iii. 16.*

For ever. Duration of the blessings of the Messiah's reign.

God never forgets promises of mercy, or threats of punishment. *Hos. i. 4.*

"Israel." Heb., Man of God, *Jerome*. Thou hast contended, *Rosenmuller*. Soldier of God, *Gessenius*. Wrestled with God, *Robinson*. "Seed." Our Lord honored not

Mary alone, but allied Himself to redeemed humanity; *Oxford, Olshausen*. "For ever" refers not to remembrance, but to the seed. *παῖς*. Gr., Child, Luke ii. 48. Maiden, Luke viii. 51. Son, Jo. iv. 51. Young man, Acts, xx. 12.

56. *And Mary abode with her about three months, and returned to her own house.*

Returned. With confirmed faith, returns to abide the will of God.
Own house. God is glorified by domestic, as well as Church duties.
 A privileged spot where Jesus comes to abide.
 Joseph desiring a divorce, is warned of God. Matt. i. 19.

57. *Now Elizabeth's full time came that she should be delivered; and she brought forth a son.*

Elizabeth. Luke i. 5. Nature's laws suspended at will by the Lord.
Full time. Promises of love, or threatening of vengeance, tarry not.
 Pious mothers, blessings to the entire Church of God.

"Son." Church of Alexandria, at first celebrated John's birthday April 28; this settled, Christ was born in November, six months after. Christmas was an after thought of Julius, prelate of Rome, A. D. 352, to correspond with the Saturnalia.

58. *And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.*

Cousins. Gr. Any kindred near or remote.
Mercy. Zacharias' priestly family built up a child's greatness.
Rejoiced. Sympathy costs little, but is like oil to wheels.
 A pin in the tabernacle, not to be left in the wilderness.
 Jews in sympathy, witness a stupendous miracle by Jesus. John xi. 45.
 Naomi's friends blessed the Lord at Obed's birth. Ruth iv. 14.

59. *And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.*

Eighth. The day enjoined, even if it was Sabbath. Ex. xii. 44.
 Jo. vii. 22.
Circumcise. Neither the place, nor the performer appointed.

This seems to have been done at Zacharias' house.
 Sanctified from birth, yet must the law be honored. Matt. iii. 15.
 A seal of Abraham's faith, before circumcised. Rom. iv. 11.
 John, the first preacher of a righteousness without circumcision.
 A rite, not sacrament—*Tree* in Paradise.
 The *Rainbow, Baptism, Seals* of various covenants.
 Visible symbols, of invisible blessings, as water, a symbol of purity.
 Rite performed at home, sometimes in synagogue.
 The uncircumcised Hebrew, was to be *cut off*. Gen. xvii. 14.
 God's ordinances are neglected at a fearful peril. Ex. iv. 24.
 This and Sacrifice traceable to a divine origin.
 "Uncircumcised," a term of reproach and infamy. Jer. ix. 26.
 Sign of social degradation, and treason towards Jehovah. Acts vii. 51.
 Jews thought it infidelity to Moses, and reprobation, to eternity.
 Egyptians and other heathen, borrowed it from the Jews.
 Baptism taking place of circumcision, enlarged to both sexes.
 Called. Abraham and Sarah's names changed at this rite. Gen.
 xvii. 5. 10.
 Athenians named their children on the 10th day.
 Girls named by Jews when weaned. Roman girls 8th, boys 9th day.
 Jews seldom named them after parents, as Christians do.
 Greeks and Romans named theirs after *ancestors*.
 Heathen converts baptized, had their names changed.
 'Christening' at baptism, a relic of Rome's superstitions.
 Indenturing our children to God in baptism, a Christian's privilege.
 The church always enjoyed *Seals* of the Divine Covenants.
 Not the *want* of, but the *contempt* of ordinances, destroys souls.
 John. His history and character. Luke i. 18. See Notes.
 No son in the O. T. is called after his father.
 This is the first instance proposed in the N. T. **Zacharias.** Luke i. 5.

repire. Gr. and Lat., Circumcise, *cut around*. Its divine origin contested by infidels. Herodotus no authority when opposed to Revelation. Herodotus makes Egyptians or Phrygians the first inhabitants of the earth. Ishmaelites took this rite with them, and from them it spread to other peoples. The scriptures ever called all heathen, the *uncircumcised*. Sacrifice and circumcision, from their very *nature*, could have no human origin, *Lewes, Heb. Ant.*, vol. ii. p. 448. *Cut off*, implied put to death by the magistrate, Ex. xiii. 14, *Poole*; childless, *Jarchi*; excommunicated, *Maimonides*; an untimely death, as Sabbath breakers were put to death, Ex. xxxi. 14, called *cutting off*, so here also. Its neglect nearly cost Moses his life, Ex. iv. 24. Enoch also preached, (Jude 14,) a righteousness without circumcision, *L. H. Van Doren*. "Called," Gr., were calling. Mother refused the name, *Trench*.

60. *And his mother answered and said, Not so; but he shall be called John.*

61. *And they said unto her, there is none of thy kindred that is called by this name.*

62. *And they made signs to his father, how he would have him called.*

Mother. The father was as yet dumb.

She had learned God's will by the angel's message. Luke i. 13.

Kindred. The church too often follows the customs of earth.

Signs. He seems to have been both *deaf* and *dumb*.

63. *And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.*

Writing. Materials: Lead, copper, bark of ash, maple.

Elm, also linen, brick, stone, ivory, wax, leaves of palm.

Skins, papyrus—hence paper, gold plates.

Paper invented A.D. 769, by Arabians, wax used 400 years since.

A reed, iron style, or a diamond pen used. Jer. xvii. 1.

Written parchment rolled, hence *volume*, *scroll*. Is. xxxiv. 4.

Ink, of lamp black, coal, of ivory, and various gums.

Table. Gr. Small tablet: corresponding to our slates.

Tablet of wax, or board painted white, was used.

John. In obedience to the command of the angel. Verse 13.

Marvelled. Nine months dumbness, not lost on him.

He obeys the Divine command in the face of wondering relatives.

Sanctified afflictions, are spiritual promotions.

Wondered at both parents agreeing to so strange a thing.

"*Wrote, saying*" in these words, a Hebraism. Eliz. learnt thus God's will, Oosterzee. Revealed to her, Bengel, Meyer. *Marvelled*, that although *deaf*, he should perfectly coincide with his wife, *Alford*.

64. *And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.*

Opened. His speech miraculously taken, is now restored.

With the chains of unbelief, fell those of dumbness.

The rod had humbled his heart, and cured his unbelief.

This doxology instead of complaining, proves repentance.

The angel's prophecy fulfilled to the letter.

Speech, a divine gift, seldom valued, oft debased. Matt. xii. 37.
 But words will be witnesses, for or against us, at the bar of God.
Sin binds the tongue of God's ministers and prophets. Ezek. iii. 24.
Faith opens the heart, the hands, the mouth. Romans x. 10.
Spake. God makes the *speaker dumb*, and the *dumb speak*.
Praised. One long silent, should praise God with a full heart.
 Silence of unbelief, exchanged for a song of praise.

"*Opened*." Force, of emotion, *Kuinoel*. Breaking voluntary silence, *Paulus*.
 Miraculous, *Oostersee*. Refers to mouth and tongue, *Homer* also thus describes those
 eating bread and wine. A Hebraism, *Lightfoot*. The incident, a charming little inven-
 tion of a Christian, of the Judaizing school, writes the sceptical *Schleiermacher*.

65. *And fear came on all that dwell round about them: and all these sayings were
 noised abroad throughout all the hill country of Judea.*

Fear. Mysterious events awaken fears in the heart. Dan. v. 6.
 Miracles suspended for ages, again arouse the mind.
 God honors the humble dwellers in Judea's hills.
 Leaves those of Jerusalem, quiet in their delusions.
 Events are transpiring, soon to involve the interests of the world.
Judea. Geography. Luke i. 5. See Notes.

"*Fear*." Writer's anticipation of history, *De Wette*. Strange facts about John's
 birth, *Oostersee*. Mingled with awe, *Bloomfield*. Admiration, *Kuinoel*. The matter
 savoured of the divine, *Vers. Ger*.

66. *And all they that heard them laid them up in their hearts, saying, What manner
 of child shall this be! And the hand of the Lord was with him.*

Laid. A treacherous memory forgot them, long before John began
 to preach.
Manner. Question put by the friends, concerning the child.
 Prognostics concerning children, flatter parental vanity.
 A deep cloud rests on the future of our children.
 In mercy to parents and friends, that veil is not lifted.
Hand &c. Luke i. 51. Renewing his strength as Christ's forerunner.
 No patron like the Lord—He is better than a 1000 Herods. Latter
 caress dogs to day, and behead saints to morrow. Jer. xvii. 5.
Lord. Luke i. 11. Critical notes.

kai yâp preferred, *Lachmann, Tischendorf, Oostersee*. *âpa* refers back to the circumstances which have happened. "What then shall," &c., see chap. viii. 25. *kai yâp xēip*, &c., a remark inserted by the Evang. himself, *Alford*.

67. *And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,*

Filled. God forgave his sin, and *inspired* his heart.

Holy Ghost. Luke i. 15. We are spiritually dumb, until God opens our mouth.

Prophesied. 1, foretell future events, 2, preach the gospel. He forgets *family* splendors, in the *Redeemer's* glories.

προφήτ. 1, foretelling; 2, *χαρις*, imparted to primitive Christians; 3, acting as God's ambassadors. Ordinary Heb. word for prophet is *nâbi*, from verb *nâbâ* "to bubble forth." Two other Heb. words, *Rôeh*, *Chôzeh*, meaning *one who sees*. Sept. translates *nâbi* by *προφήτης*. In Classical Greek this word means *one who speaks for another*, specially *one who speaks for a god*, and interprets his will to man. *Smith's Dict. Prophet.* *μᾶντε*, predictions of heathen oracles, *Olshausen*. Celebrating God's praise, *Rosenmuller*. Committed to writing later, *Kuinool*.

68. *Blessed be the Lord God of Israel; for he hath visited and redeemed his people.*

Blessed. Luke i. 28. God must of necessity be eternally blessed.

What an everlasting mystery and wonder of love!

God's entering and shrouding Himself in a house of clay.

God. Luke i. 6. See Notes.

Israel. Chosen type of all the elect. Romans viii. 33.

Visited. God had apparently forgotten a rebellious people.

One visit recorded Ex. iii. 2, another Jud. vi. 11, Ruth i. 6.

Church often waits long for a merciful visitation.

At His coming, Judaism had lost all its glories.

Redeemed. Gr., pay the price of the freedom of a slave. Lev. xxv. 51.

Men were enslaved. Christ gives his blood to redeem.

By a *price*, from God's justice; by His *power*, from Satan's bondage.

"Redemption of the soul is precious, it ceaseth for ever." Psa. xlix. 8.
 It contains the germ of the idea of *preciousness*. 1 Peter i. 18, 19.
Vicarious sacrifice, the key note of all the Apostles' teachings.
 Man's salvation, counted *finished*, because fact is announced.
 Zacharias says nothing of his relationship to the child.
 He lost sight of self, in the glory of the unborn Christ.

λύτρωσιν. 1, equivalent for life taken; 2, price of a slave; 3, propitiation for life, Prov. xiii. 8; 4, vicarious sacrifice, Matt. xx. 28, endorsed by our Lord, *Olshausen*. Bishop of Nola sold himself in Algerine slavery, to redeem some of his flock taken captive, *Alexander*.

69. *And hath raised up a horn of salvation for us in the house of his servant David.*

A Horn. Emblem 1, of *Victory*, Ps. xviii. 2; 2, of *Power*, Ps. cxxxii. 17; 3, of *Glory*, 1 Sam. ii. 1; 4, of *Strength*, Mic. iv. 13; 5. *Safety*, 1 Kings ii. 28; 6. *Plenty*, Isa. v. 1; 7. *Honor*, Job xvi. 15; 8. *Kingdom*, Dan. vii. 8. Wicked slain, Jer. xlviii. 25.

Druse females, wear silver horns as tokens of victories.

Horns on the altars, grasped by criminals escaping.

Ancient conquerors fastened steel horns to their shields, returning in triumph.

"Lift not up your horn on high," &c. Ps. lxxv. 5.

David. Proving Mary to be of his royal line.

Luke i. 32. David's triumphs foreshadow Christ's.

Christ's glories, unearthly; kings covet them not.

"Horn." Alexander's coins have horns, *Becker's Char.* Bacchus cornutus, *Euripides*. Royalty, *Euthymius*. Emblem of strength, *Ewald*. Of victory, *Rosenmüller*. Abundance and kingly vigor, *Bengel*. Metaphor from horned beasts, *Alford*.

70. *As he spake by the mouth of his holy prophets, which have been since the world began.*

Spake. Probable reference to the promise, Gen. iii. 15.

Mouth. One key note. Divine *harmony* among many witnesses.

Holy. God being holy, can inspire even unholy men. Num. xxiii. 5.
Prophets. Inspired of God to reveal secrets of heaven to man. Lk. i. 8.
 O.T. prophets expounded scriptures. Called to repentance.
 Aided priests, Levites, and kings in teaching religion.
 Humble, faithful, fearless, self-denying, holy men.
 Slain as witnesses for the truth, taken from the herd and the plough.
 Schools of the prophets at Gibeah, Naioth, Bethel, Gilgal, Jericho.

Παλ. Zach. begins where Mary left off, Bengel. ἀπ' αἰῶνος, time before Christ, Lange. During the Messiah, Hammond. Future, Le Clerc. From the earliest period, Mayor. Prophets from the beginning, Bengel.

71. *That we should be saved from our enemies, and from the hands of all that hate us.*

Saved. He laid help on One mighty to save. Ps. lxxxix. 19.
 First type from Egypt. Ps. cvi. 10; second from Saul, Ps. xviii. 18.
Enemies. Romans the most dreaded, but to be least feared.
 Evil spirits—sin and death—wicked men. Matt. x. 17.
 Our most dangerous foes are within our breasts. Jer. xvii. 9.
 Principles, maxims, customs, fashions of earth.
 Christians were hated and persecuted simply for the name.

"Saved," the means of salvation, Campbell. μισοῦν. Proofs of Christians being hated for their name, Luke vi. 22—see Notes. Old Test. language in describing spiritual blessings, Bengel.

72. *To perform the mercy promised to our fathers, and to remember his holy covenant.*

73. *The oath which he sware to our father Abraham.*

Mercy. Luke i. 50. Restoration to God's favor.
 Mercy here refers to the gift of the Messiah.
Promised. 1. Purpose of redemption. 2. Nature of the service.
 3. Its freedom. 4. Fearlessness. 5. Its duration.
 "There hath not failed one word of all his good," &c. 1 Kings viii. 56.
Remember. God's faithfulness. 1. In His Holy Providence.

2. In His Word, promises and threatenings. Num. xxiii. 19. Jer. iv. 23.

3. In the last Judgment, all proofs will be centred there.

Covenant. "I will be a God to thee," all that he needed. Gen. xvii. 1.

"Then will I remember my covenant." Lev. xxvi. 42.

God only *seems* to forget. Isa. xl. 27-31., Isa. xlix. 15.

As God's Covenant with day and night cannot be broken, neither can

His Covenant with His people. Jer. xxxiii. 20-5.

Covenant of mercy, only hope of children of wrath. Eph. ii. 3.

Oath. He could swear by no greater, He swore by Himself. Heb. vi. 13.

Embracing all revealed to the O. T. saints and prophets.

Something inviolable, now first fulfilled.

Bonds loosed by grace, only bind saints more firmly to God.

Chains fell from the slave entering the house of a pagan priest.

How much more entering the service of Heaven's High Priest.

Abraham. Life and history. Luke i. 55. See Notes.

This Patriarch living, dying and glorified, ever in God's eye.

Promises to Abraham, extend to saints to the end of time.

διαθήκη, a will; a covenant; the new covenant sealed with Christ's blood. Gospel dispensation, Gal. iv. 24, *Campbell*. Used also for the *Writings* of the Old Covenant. 2 Cor. iii. 14. *Ed.*

74. That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear.

Grant. Patriarchs fed on promises, and walked by faith.

Christ's Life, Death and Resurrection, were mysteries to them.

His name a *seal* on every promise, although they never saw it. Heb. xi. 13.

Delivered. Prophets thus painted the Messiah's golden reign.

"Oh Lord! thou hast loosed my bonds." Ps. cxvi. 18.

Enemies. All destroyed, peace and piety would be restored.

Fear. Luke i. 12. Christ's yoke remains, but His obedience makes it easy.

Slavish fear ceases, cords, are bands of love, now. Hos. xi. 4.

Spirit by adoption, is not that of law, or bondage. Rom. viii. 15.

Legal restraints and rites have vanished, holiness remains.

Fear arises in all, conscious of guilt unpardoned.

Such was Felix; but he held fast to his iniquity. Acts xxiv. 25.

"God gives a spirit not of fear, but of love." 2 Tim. i. 7.

Charge of sceptics, of a *mercenary* spirit as a Bible motive, disproved.

"*Deliverance*," of the Church, under Constantine, from spiritual foes, *Le Clerc*; *Elsley*; from Antiochus Epiphanes, in part, *Alford*. *λατρεύειν*, primarily, for hire. Heathenish words are thus lifted from sense, and spiritualized. It proves Zacharias did not refer *only*, to the theocratic greatness of the Messiah, *Stier*. *ἡμῶν*, "our," omitted by *Tisch.*, and *Alford*.

76. *In holiness and righteousness before him, all the days of our life.*

Holiness. Duties to God, as 1. Creator. 2. Redeemer. 3. Sanctifier.

"Thy commands are exceeding broad." Ps. cxix. 96.

Righteousness. Duties to man. The Golden rule. Luke vi. 31.

Before Him. With the Searcher of hearts, fair exterior avails not.

John aroused the sense of *want*, Christ *provides the* righteousness.

τῆς ζωῆς, cancelled, *Priestback*, *Lachman*. *Righteousness* implies conformity to law; *holiness*, to nature. *Bengel*.

76. *And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.*

Child. Gr. Little child. Luke i. 54. Not "thou my son."

Zacharias speaks as a prophet, not as a parent.

All the glory of the son, lost, in the greater glory of the Messiah.

Prophet. Luke i. 70. Nature and history of the office. See Notes.

Highest. Applied to none but the Supreme God.

"He therefore is God over all, blessed for evermore." Rom. ix. 5.

Mighty God. Isa. ix. 6. **Great God.** Titus ii. 13.

John attended Jesus, as Aaron did Moses.

Supremacy of Jehovah admitted by *Cyrus*, Ezra. i. 28. *Tatnai*, Ez. 5, 8.

By *Darius*, Ez. vi. 9-10. *Artaxerxes*, Ez. vii. 21. *Nebuchadnezzar*,

Dan. iv. 34-35.

Augustus, Josephus Lib. 16 Ch. 10. *Tiberius*, Philo. p. 785.

Before. *Such* a messenger, hints at majesty of the Lord.

"Behold, I send my messenger and he shall &c." Mal. iii. 1.

The face of. Used 16 times in the N. T. always of *Royalty*.

The Redeemer, like other kings had forerunners.

Prepare. Luke iii. 4-5. The Spirit used John as instrument in removing obstacles.

"*Highest.*" 1, Highest Heaven; 2, Most High, as dwelling there; 3, Highest Source of all good, *Robinson*. See Psalms 18, 18, 87, 5. Luke vi. 35.

77. To give knowledge of salvation unto his people by the remission of their sins.

Knowledge: ever finds an antagonist in sin.

Sin the cause and curse of all ignorance in fallen man.

Ignorance, not, "the Mother of devotion" as claimed by Rome.

Rome, pagan, under 10 Emperors, burned Bibles and saints.

Rome, papal, under Popes, burned Bibles and saints also.

Enemies of truth love darkness more than light. Jo. iii. 19.

Christianity ever the friend of light and truth.

Revealed truth fears no results, or researches of science.

Colleges mainly founded by Christian divines.

Remission. Gr. Leaving. Letting go unpunished.

Sins. Gr. Missing the mark. Christianity elevated the term.

1. Original sin, or the natural enmity of the heart to God. Rom. viii. 7.

2. Actual sin. 3. Omission. 4. Infirmary. 5. Presumptuousness.

6. Unpardonable sin. Luke xii. 10. *Patterson*.

"*Knowledge.*" Human Governments often a foe to science. Italy, Austria, Spain and Russia, until lately, forbade the Bible, 1831. Archbishop Hughes *refused* the Bible Society of New York to circulate among Romanists the Douay Testament, although bearing his own sanction. There was too much light even in that mistranslated book of Truth, for those lovers of darkness. ἀμαρτίων. Greeks and Romans had no word, nor even the idea of sin; an error was all they could charge against themselves, *Herodotus, Thucydides, Plato*.

78. Through the tender mercy of our God; whereby the day spring from on high hath visited us.

Mercy. Luke i. 50. Undeserved favor.

Jesus, The Sin Destroyer, the manifestation of God's mercy.

Day Spring. Jesus, "Sun of righteousness," Mal. iv. 2. "Day star" 2 Peter i. 19.

"Morning star" Rev. xxii. 16. "Light of the world." Jo. viii. 12.

Mankind had groped long in darkness. 1 Cor. i. 20, 21.

John, the morning star, about to fade before the rising Sun. Jo. iii. 30.

Levitical economy had partially relieved the gloom.

Human wisdom had exhausted all plans for restoring man.

The Scriptures reveal our chains, and ourselves "*prisoners of hope*." Zec.

On High. Sun light lingers longest on the mountain tops. [ix. 12.]

The Gospel, a supernatural descent of God from heaven to earth.

σπλαγχνα, vitals, heart, bowels: hence *heartless*, *unmerciful*. We feel an oppressive pain, unable to relieve misery, Col. iii. 12; and gratify, *ἐλπίουσι*, *Bloomfield*. *ἀνατολή*, used, 1, four times for a "branch," in O. T.; 2, east; 3, sun rising, *Lightfoot*, *Wetstein*. Day Spring, *Grotius*, *Campbell*, *Kuinocl*. Sun of righteousness, *Christ*, *Calvin*, *De Wette*, *Olehausen*, *Brown*. Light, *Alford*. Refers to John, *Mayor*. *Herne*. Ut valesceret oriens. *Tacitus*, quoting the Sybilline Leaves: similar prodigies are noted, *Virgil*, *Eclogues*.

79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Light. God is Light. 1. Jo. i. 5. Light reveals all things. Ps. xxxvi. 9.

Its own evidence. Ps. cxix. 105. It uncovers wiles of Satan. Eph.

"Thy word a lamp." Ps. cxix. 130. A guide, 2 Tim. iii. 16. [v. 13.]

A quickening light. Jo. viii. 12. Cheering light, Ps. iv. 6. Satisfies,

John xi. 9.

Darkness. "The world by wisdom knew not God," (nor cared to know.)

Darkness covered the world at Christ's coming. [1 Cor. i. 21.]

No command to the Jews for 4000 years, to evangelize the nations.

The slow movements of Providence in regenerating the world.

"Cease Philip, in trying to govern the world." *Luther to Melancthon*.

Shadow of death. Mountains of sin obscuring the light of Truth.

Heathens helplessly resting, amid this terrible gloom.

The heart of darkness, the chosen home of the sinner.

Heathenism, like a damp cavern, chills the soul.

Pagans are the saddest of all men, seldom smiling.

Peace. All rest out of Christ, a mockery of repose.

"There is no peace, saith my God, to the wicked." Isa. xlviii. 22.

"I will have peace, adding drunkenness, &c." Deut. xxix. 19.

Guide. Christ, the Shepherd and Bishop of souls. 1 Peter ii. 25.

80. *And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.*

Grew. Evidence of our Lord's proper humanity. Compare Luke ii. 40.

Spirit. Wiser and stronger in spiritual life.

Deserts. 2 kinds. 1. Vast labyrinths of rocky hillocks, 30 feet high.

Intervals covered with flinty pebbles of granite.

Not a blade of grass, or shrub, or any sign of life.

Camels passing over them 1000 years, leave no vestige.

Hapless pilgrims wandering from the caravan, or sound of voices, without the magnet in great danger of being lost.

500 Pilgrims from Persia to Damascus, lately perished

Water is found everywhere, a few feet beneath the surface.

But is far more *briny*, than the ocean.

2. Waves of shifting sand, of exceedingly minute particles.

Retirement often useful for public service.

Moses in Midian. Elijah in the Desert. John the Bap.

Our Lord at Nazareth. Paul in Arabia. John in Patmos.

Luther, Zuinglius, &c. Bunyan in Bedford Prison.

Day of his shewing. At 30 years of age he began to preach,
Luke iii. 23.

"*In spirit*," strength of mind, *Campbell, Wakefield*. "*Deserts*," hill country, *Lightfoot*. Engedi, *Lange*. "*Till*." At 30, *Mayor*. To avoid Rabbinical perversions, *Gillmore*. To avoid suspicion of collusion with Christ, *Basnage*. No connection with *Essenes*, *Alford*. From infancy, *Chrysostom*. After educated in the law, *Paulinus, Grotius*. *απαδείξεως*, of Christ as divine, *Wetstein*. A dous presens, *Bloomfield*. Appointment as preacher, *Wakefield*. In full office, *Bengel*. Opening of his official life, *Alford*.

CHAPTER II.

1. And, it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

Those days. General reference to the birth of John.

"The fulness of time," the centre of the world's history. Gal. iv. 4.

The most brilliant period of all Revelation.

1. *Divine Power* in the Incarnation. 2. Wisdom in the time, place and circumstances. 3. Faithfulness. 4. Holiness, hiding His wonders from unbelievers. 5. Love. Jo. iii. 16.

Decree, of a heathen emperor, unconsciously fulfils prophecy. Gen.

Cæsar. Second of the *twelve* Cæsars, nephew to Julius. [xliv. 10.]

Republic lasted 478 years, till Augustus, 81 B.C.

Augustus. Son of Octavius and Atia; licentious and treacherous.

Superstitious, oft borne to the temples before day, for prayer.

Generous, vain, ambitious, warlike, another Louis 14.

Cruel, 300 senators, 200 knights, murdered with his consent.

Defeated at sea, he *dragged* Neptune's statue into the sea.

Daughter Julia by her infamy, embittered his last days.

His dying words were "Have I not acted well my part?"

Reigned 44 years, died aged 76. A long and splendid reign.

In Augustus, see man's nothingness, amid earthly splendor.

In Mary, see highest destiny, amid earthly meanness.

Augustus intends simply to promote the glory of his reign.

But he only advances prophecies, and the birth of a King, unknown.

By the web of Providence, a monarchy begins, which will absorb Rome and all others. Dan. ii. 44.

Cæsar, unintentionally, a mere *official* in God's kingdom.

World. Name assumed by ambition and given by flattery to Rome.

The civilised world was then all subject to Rome.

All the world are now summoned to be enrolled, subjects, of a *higher King*.

Taxed. Gr. *Registered* census, basis of taxes and enlisting.

Every five years as in the U.S. Rome took a census.

Kαῖσαρος, adorned with hair. Augustus. Magnificent. "World." Gr., inhabited world. Crete called "my world," Ovid. Inhabited by Greeks, *Ælian*, Judea, *Greswell*, ἀπορροῦ. *Julian* cavilled at Christ's claims, because born Cæsar's subject, but he only confirms Jacob's prophecy. World, all subject to Rome, *Hammond*. All claimed, *Mede*. Judea, *MacKnight*.

2. *And this taxing was first made when Cyrenius was governor of Syria.*

Taxing. First named, 2 Kings xv. 20. Renewed by Romans at Archelaus's fall.

Males from 14, and females 12 years of age to 65, paid 2 drachmas.

Continued by Vespasian and Domitian, and abolished by Nerva.

Rulers and Jews swore allegiance to Herod and Cæsar.

All seems chance, but God thus sets His seal on Christ's descent.

First made. Begun now, but finished eight years after.

Three years ordinarily taken by Rome to furnish census.

Doomsday book of Wm. the Conqueror took 6 years.

Joab was nearly a year taking that of Israel.

Cyrenius, or Quirinus was Proconsul about 8 or 10 years after Christ's birth.

Sulpicius Quirinus, ancient patrician family of Rome.

Was honored with a public funeral by the Senate.

Syria. Heb. Aram. Syria or Tsur (Tyre). Probably the origin of the name. Tyre being the first town of Syria known to the Greeks.

Smith. Dict.

Subdued by Cyrus 528, B.C. Alexander 352, B.C. Pompey 65 B.C.

Druses, Maronites, Nestorians: Damascus is the capital.

Population one million. Ruins of Baal-bec and Palmyra.

Theatre of Greek, Jewish, Parthian, Roman, Saracen, Crusade wars.

Κυρηνίου. The 2nd verse a gloss, *Volkner, Kuinoel, Olshausen.* Article omitted, *Marsh, Lachmann.* Five taxings under Cyrenius, *Zumpt, Wordsworth.* Census made before C. was ruler, *Tholuck, Wieseler.* Assessment and census, *Ebrard.* Priestly census confounded with Roman, *Schleirmacher.* αὐτῇ for αὐτῶν, discriminating between the decree and the enrolment, *Lange, Oosterzee.* προσηγορία for πρώτη, i. e. previous, *Casaubon, Greswell.* Saturnius joined with Cyrenius, *Grotius, Elzey.* Luke alludes to one of two taxings, *Prideaux.* Enrolment confined at first to Judea, *Rosenmüller, Kuinoel.* Registry in Herod's time, and the taxing some ten years after, *Campbell.* Begun now, and completed under Cyrenius, 8 or 10 years after, *Hales, Doddridge.* Highly probable that Quirinus or Cyrenius was twice governor of Syria, *Zumpt, Alford,* in loco. The Greek text is not the usual elegant style of Luke, *Marsh.*

2. *And all went to be taxed, every one into his own city.*

Taxed. Angelic announcement of greatness, not earth'y.

Enrolment, subjects her to trouble, want and danger.

Cæsar's pride prompted, God's purpose directed the census.

To locate an infant's birth, 60 millions of persons are enrolled.

Church and State records prove Him to be David's Son.
 Augustus thinks not of laying the foundations of a lasting empire.
 Thus Darius, Cyrus, Sennacherib, fulfil God's designs.
Every one. Rome included men, women, and children *at home*.
 But then this census was made at their *dwelling place*, not at that of
 their *extraction*.

Own city. Pagan laws executed by Jews after their customs.
 Jews clung to the shadow, long after the substance was gone.
 Judea under Roman rule, *civil*, but under Jewish, *ecclesiastical*.
 Each family had to be enrolled with its own tribe.
 Ancestral city, that was legally Mary's and Joseph's home.
 If the law were enforced, their *inheritance* was there also.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.)

Went up. Travellers from all points *ascend*, going to Jerusalem.
 Journey a type of our pilgrimage. 1. Dark in the beginning.
 2. Difficult in progress. 3. Glorious in the end.
 A badge of their lost independence.
 A humble carpenter represents the royal house of David.
Galilee. Luke i. 26. **Nazareth.** Luke i. 26. **Judea.** Luke i. 5.
David. Luke i. 27. **Bethlehem.** Heb. *House of bread*.
 David a Shepherd, **Shepherd of Israel** was born there.
 Bethlehem Ephratah, foretold as Christ's birthplace. Micah v. 2.
 Six miles south of Jerusalem, built of white stone.
 Here David was anointed King by Samuel. 1 Sam. xvi. 13.
 Water coveted by David, was poured out to the Lord.
 Rachael buried; Naomi, Ruth and Mary dwelt here.
 Empress Helena built a church over the grotto, 330 A.D.
 Population 1500—ferocious, indolent, rapacious beggars.
House. Materials and form. Luke i. 40. See Notes.

At this time the *house* of David had probably become reduced to one *family*, *Benjam.*
"Lineage." Mary had property in Bethlehem, *Olshausen*. A mere conjecture,
Oosterzee. Joseph unwilling to leave her in Nazareth. "*Socii Latini nomine*,"
 ordered to their own City, *Livy*, Book 28. "*Bethlehem*." The actual spot of the
 Nativity is entirely lost. The cave now shewn, may, or may not be the place. The
 present tinselled ornaments, banish all idea of the stall, where the Infant Redeemer was
 laid.

5. *To be taxed with Mary his espoused wife, being great with child.*

Taxed. Fulfilling the mark of Nativity, set up *seven centuries* before.

Pharaoh must dream, that Joseph may be governor.

Ahasuerus is wakeful, that Mordecai may save the Jews.

Belshazzar must dream, that Daniel may prophesy.

Nazareth was Mary's home, but not Christ's birthplace.

Rulers decree, but "There be higher than they." Eccl. v. 8.

Espoused. Betrothed—honour put on the marriage state.

Child. "Unto us a child is born." Isa. ix. 6

"The stem of Jesse" hewn down, but shooting anew. Zech. vi. 12.

γυναῖκί, cancelled, Lachman, Tischendorf, Oostersee. Rome oppressed royal lines intentionally, Calvin. With Mary, Jesus was also enrolled, Justin, Tertullian, Chrysostom.

6. *And so it was, that, while they were there, the days were accomplished that she should be delivered.*

7. *And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

There. Called by angels, "City of David," seat of his royalty.

Accomplished. God's time up; a deluge flows; a sceptre departs, or Shiloh comes.

Brought forth. Ambition, curiosity, or avarice had devised the taxing.

But Augustus unconsciously ministers to the *Divine* decree.

Yet follows the unfettered dictates of his own heart.

Christ's birth, a hiding of His glory, teaches us humility.

On a journey, teaches we are all pilgrims on earth.

Stable, teaches self-denial, and puts a stain on earthly pride.

The day or month of the nativity utterly unknown.

The precise year is believed to be 4 years *before* A.D. 1.

Firstborn. Privileges of birthright. 1. Special consecration to God.

2. Authority over the others. 3. Priesthood. 4. Double inheritance.

5. Father's dying blessing. "Christ, firstborn among many brethren."

Mary and Joseph's *other sons* are named. Matt. xiii. 55. Luke viii. 20.

Son. Jesus born in the fullness of time. Gal. iv. 4.

"The Sceptre shall not depart," &c. Gen. xlix. 10. "Desire of all."

Hag. ii. 7.

"Messenger shall suddenly come." *Mal. iii. 1.* "Seventy weeks." The temple of Janus was shut 12 years for the fifth time. [*Dan. ix. 24.* Monarch, universally expected, *Suetonius, Tacitus, Josephus.*

Swaddling bands. With which Hebrews closely bound infants. Used to prevent distortion of limbs by weakness.

Foundation stone of a new heaven and a new earth. 1. School of deep humility. 2, of steadfast faith. 3, of ministering love. 4, of joyful hope.

Jesus has *consecrated* all the hard places where His people must lie.

Manger. Heb. trough. Having no *hay*, mangers not found in the East. God and Man, Heaven and Earth, Old and New Covenants meet.

Manger. 1. Scene of God's glory. 2. Sanctuary of Christ's honor.

The precise spot of the Nativity is now unknown.

Stupendous contrasts oft occur in the life of the Redeemer.

No room. Not a sign of poverty, but of necessity.

Oriental pilgrims still place infants in as rude quarters.

The world never has room for Christ or His followers.

We should sigh, if the same world *rejecting* Jesus, should *receive us*.

Yet *He* rejects none. In His heart there is room for all! *Luke xiv. 22.*

Inn. Gr., *unloosing*. A place where travellers lay aside their burdens.

Blessings of ransomed millions through eternity rest on that child's The tinsel of Earth's greatness, fades before the Son of God. [head.

Simple record of the wonders of God's empire, without one comment.

ἑρπετ. painless birth, (a superstition of Rome,) *Boesuet.* *ἄνωγός.* ordinarily implies, parents had other children; thus *Matt. xiii. 55* distinctly teaches. A Papal dogma teaches her perpetual virginity. Even *Augustine* was deceived. *Luke viii. 19*, "swaddling," used to prevent distortion of limbs through weakness, *Euripides.* *φάτνη.* Mardonius the Persian carried a manger of brass with him, *Herodotus.* Lodging place, *Wetstein*, *Quinocl.* Roof with open sides, *Bloomfield.* Modern kahns have walls, but no roof. Heli resided here, *Lightfoot.* A manger, *Campbell, Mayor.* A cave,—*Justin Martyr*, born 100 years after, within 40 miles of the spot, *Ellicott, Olshausen.* Feeding trough, *Owen.* Was Christ born on 25th December? Rome answers, Yes. March, *Bochart.* October, *Scaliger.* 15th September, *Lightfoot.* April 5th, *Greswell.* *Alford.* Autumn, *Robinson.* 15th August, *Lardner.* September, *Newcombe.* May 20, *W. & W. Clem. Alex.* 200 A. D., writes, that the time was unknown then. *Maximus of Turin*, 500 A. D., uncertain. Bishop of *Egleia*, 600 A. D., first observed in time of *Chrysostom*, 386 A. D. Lately established, *Gregory of Nyssa*, 388 A. D. First fixed in the west, December 5th—852 A. D., by *Julius I.* Bishop of Rome. The period of the *Saturnalia, Bruma.* Solstitial Festival charmed Christians from the Church, *Faustus.* Mingling Pagan and Christian festivals would purify the former, *Peter Chrysologus, Neander*, vol iii., page 416-421. 400 A. D., Christmas not celebrated

by the *Christian Church, Augustine*. As the day, so is the exact year of Christ's birth unknown; 41 of Augustus, *Trenens*; 43, *Tertullian*; 33, *Epiphanius*; year of Rome 747, *Hardium*; 743, *Capellus, Kepler*; 749, *Petrus, Usher, Bengel*; 750, *Oostersee, Wieseler*; 751, *Barontius, Scaliger*; 755, *Dionisius Erigius*. Some add 3, others 4, others more, *Kuinoel. KaraL*. Guest chamber, *Wakefield*. House allotted to strangers, *Campbell*. Reception room, *Lange*. Lodging house, *Oostersee*. Hostelry, *Tyndale*. In diversorio, *Vulgate*.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Country. Regions of Bethlehem.

Shepherds. Patriarchs by digging a well, claimed pasture right.

In Bible history God has singularly honored toil.

While Moses watched the flock, Angel of the covenant came.

David was anointed, and Jacob blest, tending flock.

Jesus Himself the "Good Shepherd." Jo. x. 14, Psa. xxiii, Isa. xl. 11.

God sanctions honest toil, by giving the shepherds the first tidings.

Abiding. In tents or towers. Gen. xxv. 21.

They were responsible for lost sheep,—exposed to wild beasts.

Watch. Luke. xii. 38. This humble unknown circle, known to God's

Under shepherds vigilant, receive divine visits of mercy. [angels.

Lord begins to shew where Sovereign mercy selects.

Proud sensual dwellers at Jerusalem, passed by.

Flock. The wealth and comfort of Orientals, greatly in flocks.

Night. God visited Abraham, Gen. 15. Jacob, Gen. xvi. 2, by night.

Like Simeon and Nathaniel, they may have looked for the Messiah.

"*Shepherds.*" Tradition gives the names of four. *Philo, Andrews*.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

Angel. Luke i. 11. Christ's humiliation ever joined with Divine honor.

His birth announced, His birthsong sung by angel choir.

In His presentation, Simeon prophesies—Baptism, heaven opens.

In the garden, an angel aids Him—ascending, angels honor Him.

For 4000 years the Church had been looking for the Shiloh.

Now, the august proclamation has a worthy herald.

Upon them. Gr. *poised above*; idea of unexpected appearance.

Angel, visits not the manger, but the field.

Shews the *hidden greatness* of the Lord's coming.

The three embassies of God. 1. His Son to redeem. 2. The Angels to announce. 3. Men to adore Him.

Glory. "On wheels of light, on wings of flame,

The glorious host of Zion came."

Half the world seemed illumined by one angel. Rev. xviii. 1.

Moses' face by communion with God, caught the lustre. Ex. xxxiv. 29.

1. Majesty. 2. Wisdom. 3. Love. 4. Holiness.

1. Hearers. 2. Preachers. 3. Key note. 4. Summoning. 5. The Sign.

Shone. Light, that by which God, reveals Himself. Luke. xii. 49.

Light in the darkness. 1, of Sin. 2, of Ignorance. 3, of affliction. 4, of Death.

Mid-day darkened at the Redeemer's death.

Midnight illumined into day, at His birth.

Afraid. Gr., *exceedingly terrified*. Supernatural objects. Luke v. 8.

Adam. Gen. iii. 8. Israel. Ex. xx. 19, dreaded the Divine Being.

Ancients thought death followed these visions. Judges. xiii. 22.

Exodus xxxiii. 20.

"*Angel of the Lord.*" Hebraism for splendid angel. Cedar of the Lord—Noble Cedar. *Ὠφέα*, Shechinah, *Townsend*. Miracle of light, *Campbell*. "Afraid." *Semele* struck dead by the effulgence of Jove, *Ovid* 8. Saturn's laws punished one for seeing immortal gods, *Callimachus*.

10. *And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

Fear not. Saints need not fear *friends*, much less *foes*.

Conscious guilt fills the wicked with constant dread. Ezk. xxi. 7.

Behold. If *angels* wonder, *man* surely should regard.

Bring you. Each fallen creature feels the loss of peace.

Good tidings. Gr. gospel, first proclaimed by angels.

Final coming will be announced by an archangel.

Great joy, is often, 1. Secret; 2. Silent; 3. Childlike; 4. Modest; 5. Elevated.

Christ the only source of rational joy, among fallen men.

All, whose hearts were open to receive the Saviour.

No joy to Herod, envious and cruel—to Pharisees, proud and covetous.
To earth's down-trodden millions, the news was welcome. Mark xii. 37.

11. *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

Unto you. 1. A Saviour is born; 2. A Saviour is born; 3. A Saviour is born unto you; 4. To-day.

The Shepherds were Jews. "He came unto His own." John i. 11.

This day. God's set time was come, though *hope was weary*. Isa. ix. 6.

City of David. For long ages, God eyed this chosen spot. Jer. xxxiii. 5.

1. Son of David, regal birth; 2. Saviour, sovereign goodness;

3. Christ, fulness of the Spirit; 4. Lord, Divine and Prophetic.

Christ. Gr. anointed. Messiah. Heb. The O. T. foretold,

Him, as God and man; Exalted and debased; Master and servant;

Priest and victim; Prince and subject; Victor though dying.

Rich and poor; King—yet a man of sorrows and infirmities.

He allowed not demons to proclaim His office. Luke iv. 41.

Name "Christ," occurs 514 times in the N. T.

ὑμῖν—ἡμῖν, Bodleian. The angels, their spirits; and redeemed ones, *Kuinool*. "Christ the Lord." Magnificent appellation, *Bengel*. These words meet only here, *Alford*. *κρυπτός* only applicable to Jehovah, *Bengel*, *Alford*, *Brown*. *θεός, σωτήρ*, august terms given the Sin-destroyer, but no created being, *Olehaussen*. *Χριστός*, official title, *Messiah*, xxii. 42. David, Isaiah, Daniel call Him *Messiah*. *Christ*, anointed, i. e. the anointed Prophet, Priest, and King, divinely chosen and qualified, *J. P. Smith*. He had no external official unction. *Ed.*

12. *And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.*

Sign. Divine, certainly, but not necessarily miraculous.

Babe. Hopes of millions, will yet cluster round that babe. Zec. ix. 9.

Manger. In His nativity: in His temptation, among *beasts*. Mark i. 13.

Believers, ambitious of *high place*, forget their Master's *cradle*.

A manger honored above a thousand glittering thrones.

An ornament of His royalty; a throne of His glory.

He comes in humility, He reigns in humility.

He leads by humility,—manger and cross, a stumbling block to many.

His infancy and death, are still rocks, wrecking human pride.

σημεῖον, τερασ, both ordinarily miracles, but the former a miracle wrought as a sign. *σημεῖα*, were not supernatural. In N. T., tokens of a higher power, *Olausson*. *βρέφος*, a, not the babe, *Brown*. The lowliness of his condition was a sign for believers, *Bengel*.

18. *And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,*

Suddenly. The instantaneous *flashings* of the heavenly throng.

Angel. Supposed to have been *Gabriel*.

Multitude. Myriads of angels. 1 Kings xxii. 19.; Psalm lxxviii. 17.

Rev. v. 11.

Heavenly host. Gr., *Army*. Celebrating peace; *starry host*.

Acts vii. 42.

Thousands of angels. Psa. ciii. 20. "Praise Him ye His *hosts*." Psa. cxlviii. 2.

Praising. Heavenly courtiers; models of those rejoicing in royal favor. Happy beings, free from envy; the *life-guard* of the royal child.

The first hymn to the Incarnate, sung by angels.

They know the misery sin has caused: the door of mercy now open.

Their deep compassion to man revealed by their deep interest.

1. The choir singers from the new Jerusalem.

2. Salvation the theme, 3. Dwellers in heaven and earth the listeners.

Saying, or "singing,"—usual among the classics.

στρατ. Acts vii. 42. "Knighthood of Heaven," *Wickliffe*. Stars of the sky, *Tyndale*. Host of the sky, *Crammer*. "Saying,"—dicere for cantare, *Hor.*, Car. 1, *Mayor*.

14. *Glory to God in the highest, and on earth, peace, good will toward men.*

Glory. Light, chosen emblem of the Deity. 1 John i. 5.

1. of Sovereignty. 2. of Wisdom. 3. Power. 4. Purpose. 5. of His Justice. 6. Holiness.

In the plan and execution of Redemption.

Redemption far more than *Creation* illustrates His Glory.

Highest. Heavens, where even angels tremblingly venture. Heb. i. 3.

Peace. Prophecy cheered the church with hope: Prince of Peace. Isa. 9. 6 and 7.

1. Among nations. 2. Neighbours. 3. Families. 4. One's self.

By sin, man is at war with himself, his neighbours, and his God.

Thirty-five times the present population of the globe has perished in war, *Burke*.

German war of 30 yrs. 1,000,000 perished. In Napoleon's wars, 6,000,000. 1,000,000 perished during the late *American* Rebellion.

50 times the amount of *property* of the earth, has been destroyed in war.

Peace, fruit of faith, repentance, reconciliation with God. Phil. iv. 2. Prov. xvi. 7.

Goodwill. 1. Power in Creation. 2. Goodness in Providence. 3. Mercy in Redemption.

Elements of Heaven, transferred to earth, by Christ. Eph. ii. 14.

εἰρήνη. Peace of God's good-will, *Wakefield*. Way of Peace, *Collyer*, *Lange*. By three angelic bands, in three strains of 1, Glory; 2, Power; 3, Goodwill, *Brown*. *εὐδοκ*. reconciliation, *Chrysostom*: armistice, *Theophylact*. Not so much a proclamation, as doxology, *W. & W.* *ὕψιστος*. *Heavens*. God's peculiar dwelling, *Bengel*. For *εὐδοκία*, read *εὐδοκίας* in genitive, *Tisch.*, *Lachmann*, *Olekausen*, *Meyer*. The sentence must then be translated, *peace on earth to men of (God's) good pleasure*, i. e. *his chosen people*, *Alford*. The *Vulgate* reads "*bonis voluntatis*." Rom. Cath. interpreters adopt this reading, and translate "*peace on earth for those who like it*." Received text preferred by *Alford*, *Oostersee*, *Brown*. *Ed.*

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Gone away. Angel visits *bright*, but *brief* visions on earth.

Their errand ended, they return home to their blest seats.

Heaven. Had they gauged our woes, *sad tidings* they might take back
Let us go. Love to Christ, lessens our *interest*, loosens our grasp, on earth.

Faith, rather than curiosity, led them to Bethlehem.

This thing. The *dabe* fills their whole soul, as they forsake their flocks.

Unto us. "If any man will do His will, &c." "Secret of the Lord, &c." Jo. vii. 17. Psa. xxv. 14.

ἀνθρ. retained. These shepherds I mean of whom I spoke, *Volkmer*, *Owen*. Cancelled, *Tischendorf*. *Διέλωμεν*. Let us cross the country, *Wakefield*. *ῥήμα* a thing that is true, untruth is no thing; referred to Jesus, *Ambrose*.

16. *And they came with haste, and found Mary and Joseph, and the babe lying in a manger.*

Came. They were "not disobedient to the heavenly vision." Acts xxvi. 19.
In haste. "What thy hand findeth, &c., do it with thy might."
 Eccl. 9-10.

"My soul made me like the chariots of Amminadib." Song vi. 12.

Mary. Wife, named first. Creature before Creator.

It shews the inversion introduced by the Incarnation.

Babe. "As much when in the manger laid, Almighty ruler of the sky."

"As when the six day's work He made, and filled the morning stars with joy." Cowper.

Manger. The deep poverty of the virgin, no shock to their faith.

They mutually told all the wonders, each had heard, and seen.

"*Came.*" Mysteriously guided in the dark. *Olehaussen* hazards a conjecture that the stable or cave may have belonged to these shepherds. Seems clear the spot was somehow known to them by the angel's description. "*with haste,*" martyr prisoners, taken for praying in Bow church-yard, cheered by the cheerful obedience of the shepherds, *G. Hooper* 1554. *Parker*, vol. 2., p. 617. "*Manger,*" home stall, *Campbell*.

17. *And when they had seen it, they made known abroad the saying which was told them concerning this child.*

Seen it. These worshippers not offended at the poverty of the manger. Halo of pictures round the head, borrowed from Heathen.

Made known. Good news would not let the lepers be silent. 2 Kg. vii. 9.

"My cup runneth over," said David, rejoicing. Psa. xxiii. 5.

Shepherds, the first *earthly*, angels, the first *heavenly* preachers.

Unselfish "love of Christ, constraineth" the believer. 2 Cor. v. 14.

"We cannot but speak the things which, &c." Acts. iv. 20. 1 John. i. 12.

18. *And all they that heard it, wondered at those things which were told them by the shepherds.*

Wondered, that angels should tell *shepherds*, and not the *priests*.

Myriads since have heard, wondered, despised, and perished. Acts xiii. 41.

Infinite Mind notes the secret *yearnings* of the humble. Psa. lxxix. 11.

Many admired His words, but stumbled at His birth. Rom. ix. 32.

Crowds wondered at His miracles, but rejected His gospel. Jo. vi. 66.

19. *But Mary kept all these things, and pondered them in her heart.*

Mary. Leaves to Providence to clear up her good name.

Pondered. Gr. kept in active remembrance; "revolving them."

She was doubtless ignorant of many things concerning her mysterious babe.

Her heart. She had "the ornament of a meek and quiet spirit."

1 Peter iii. 4.

Heart in Scripture is used for the seat of understanding, will, affections, &c.

Her faith in the "angel tidings," had full exercise.

cover. carefully preserved, *Mayor.* σφύβ. weighing, *Campbell.* Carefully observing, *Wakefield.* Especially of oracles or dreams, *Mayor.* Reflecting with pleasure, *Olshausen.* Entered into their meaning, *Doddridge.* Thought over them, point by point, *Bengel.*

20. *And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.*

Shepherds. The first fruits of the Gospel Dispensation.

Returned. Earth as well as the church, has its cares and joys.

Glorifying. They seemed to join in the chorus of the angels' song.

Praising. Implicit faith, and prompt obedience, ever rewarded.

Their simple faith, and sublime songs linger round Christ.

The Manger and Cross, foolishness to Greeks and Jews. 1 Cor. i. 23.

But saints ever draw thence, their inspiration and life of love.

21. *And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.*

Eight. Law was exacting as to the time, even Sabbath. Gen. xvii. 12.

Circumcising. Luke i. 59. History of this ancient right. See Notes.

Bloody symbol of the removal of sin. Col. ii. 11-13. Jer. iv. 4.

"Was in all points made like unto his brethren." Heb. ii. 17.

In Him, a virtual pledge to die. Phil. ii. 8. *sinless.* 1. Jo. 3-5.

The law was honored,—scandal of uncircumcision failed. Gal. v. 11.

He could thus alone be heard as a teacher in Israel.

Jews would have held him an uncircumcised apostate.

Above the law, He obeyed it, to free us from the law.
 Under the law, Rom. viii. 3. He became a debtor, &c. Gal. v. 3.
 This rite counted Him a stranger, now a "Beloved Son." Mat. iii. 17.
 Innocent, He still takes the mark and shame of sin.
 This Divine Infant dignifies the rite, and silences the ignorant.
What good is there in circumcising, or baptising a child?
 Answer—Jehovah ordained it, and submitted to it.
 He now honors the indenturing of children to Himself, by baptism.
Jesus. Luke i. 31. A Prince, Law-giver, Prophet, Priest and King,
 He passed by all these, for a name full of *mercy*, **Jesus**.

"*Circumcising.*" This disproved His body being a phantom, as *Docetas* and *Manicheans* held. Not actually necessary, but in the divine plan, *Olehausen*. **Jesus**, Greek form of the name *Joshua* or *Jeshua*, a contraction of *Jehoshua*, that is "Help of Jehovah," or "Saviour," *Ellicott*.

22. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

Purification. Male required 40, a female 80 days.
 The rite demanded for the sake of his mother, not the child.
 Sprinkling of hyssop and of blood, refers to the pollution of sin.
Law. Levitical system of types and shadows.
Moses. Heb. *drawn out of the water*. Was exposed on the Nile.
 Adopted and educated as a prince, by Pharaoh's daughter. Acts vii. 21.
 Returning to his kindred, he slew an oppressing Egyptian.
 Flew to Midian in Arabia, married Jethro's daughter.
 At Horeb, God appeared in a burning bush.
 Divinely authorized with his elder brother Aaron, returns to Egypt.
 1. Miracle of rod turned into serpent. 2. Nile changed to blood.
 3. Frogs, 4. Lice, 5. Flies, 6. Murrain, 7. Boils, 8. Hail, 9. Locusts.
 10. Darkness, 11. First born slain. *Passover* instituted.
 Leads out Israel to the Red Sea, divides it, crosses it.
 Quails, Manna in the desert, Law given at Sinai.
 Rock gives water, Aaron's rod blossoms, Corah, &c. destroyed.
 Amorites overcome, Balaam's curses changed to blessings.
 In full strength at 120 years of age, dies, and God hid his body.
 He wrote the Pentateuch. 90th Psalm, and possibly Job.
Jerusalem. Heb. Vision of peace. Surname of Heaven. Rev. xxi. 2.

Salem. Gen. xiv. 18. Jebus, Judges xix, 10. Holy City. City of David. Now *El Khuds* The Holy. 37 miles east of Joppa.

Taken by David 2 Sam. v. 6. Made it capital. *Temple*. Luke i. 9.

Captured 588, B.C. by Nebuchadnezzar. Jews led to Babylon.

Rebuilt by Zerubbabel, 526. Taken by Alexander 332 B.C.

By Ptolemy, 324. Antiochus, 170. Retaken, Maccabees, 163. B.C.

Pompey 63 B.C. Destroyed by Titus 70 A.D.

Jews banished by Hadrian 135 A.D., named the new city *Aelia Capitolina*, A.D. 136.

Helena, mother of Constantine built church of the Holy Sepulchre 326.

Julian miraculously baffled in attempts to refute Christ A.D. 363.

Taken by Chosroes. 613. A.D. by Greeks 625. A.D. Omar 637.

By Ahmed Turk 868. Saracens 969. Jews suffered much till 1048.

By Crusaders 1099. Saladin 1187. By Raymond's treachery restored 1242.

to the Latins. Sultans of Egypt 1291. Selim 1517. Turks hold it 1865.

It stands on Mountains of Judea 2400 ft. above the sea.

The promontory with steep descent 500 feet above Kidron Hinnom.

The city stands on three Mounts, Moriah, Zion, Acra.

Is 32 miles distant from the sea, 18 from the Jordan, 20 from Hebron, 36 from Samaria.

Wall $2\frac{1}{2}$ miles around, 60 feet high, 8 feet thick, built 1534.

4 Gates, 2000 houses, 5000 Jews, Orientals 25,000.

One Christian Mission sustained by Prussia and England.

Jerusalem in ruins, fulfilment of our Lord's prophecies. Luke xxi. 5, to 20,

Present. i. e. *publicly* Joseph, could do it. [verses.

Believing parents desire to consecrate their children to God.

"*Purificat.*" For seven days she could not enter the sanctuary, nor eat with her husband, *Lewes* Antiq. Mothers stood at Nicanor's gate, *Lightfoot*. "*Jerusalem.*" Name given by Shem, *Rabbis*. Vision of peace, *Reland*. Possession of peace, *Ewald*. People or house of peace, *Gesenius*. Given by Shem, *Lightfoot*. Called, *Ariel*. The Lion of God. Isa. xlix. *Beit el makdis*, holy house. A foundation, *Rabbis*. *αὐρὸν*, *Tischendorf*. *αὐρὸν*, *Origen*, *Jerome*, *Brown*. Neither needed it, *Bengel*. Jesus mortal, though sinless, *Alford*. *αὐτῆς* adopted by the Eng. version is almost without authority, a manifest correction, *Alford*.

23. (*As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.*)

Written. Every step of our Lord's life fulfills some prophecy.

Lk. i. 63. First born, holy since the 1st Passover. Ex. xiii. 2.

First born offered, and redeemed for 5 shekels. Num. xviii. 15 16.
 Redeemed from the earthly, He founded a spiritual temple. Heb. ix. 11.

"Law." Redemption from being sacrificed. *ἱαν*. First-born of his mother, Campbell.

24. And to offer a sacrifice according to that which is said in the law of the Lord, *a pair of turtle doves, or two young pigeons*.

Sacrifice. Its origin was *divine* like circumcision.
 Established immediately after the fall. Gen. iv. 4.
 If not divinely sanctioned, would have been superstition.
Pair. One a burnt offering, the other a sin offering.
 Mary had no idea of her *immaculate* conception.
 Had she been able, a *lamb* was required.
 The Magi had not yet brought their princely present.
 She in the Temple publicly declared her poverty. Lev. xii. 8.
 Jesus nursed and tended by a poor woman. 2 Cor. viii. 9.
 He ate poor man's food, wore a poor man's apparel.
 He wrought at a poor man's work, shared his troubles.
 This should silence the murmuring of the poor.
Turtle doves, noted for rapid flight. Ps. lv. 6. **Plumage.** Ps. lxviii. 18.
 Dwelling in the rocks. Jer. xlviii. 28., mournful voice. Is. xxxviii. 14.
 Harmlessness, Matt. x. 16. Simplicity, Hos. vii. 11. Modesty, Cant. Beauty of eyes. Cant. i. 15. Emblem of Peace, Gen. viii. 8. [ii. 14.
 Semiramis placed them on Assyrian standard.
 They were the only birds offered in sacrifice. Lev. v. 7. xii. 6.
Pigeons, larger and more easily *domesticated* than doves.
 Redemption price paid for Jesus, very *small*.
 The price He paid for our Redemption *infinite*. 1 Pet. i. 18-9.
 The holiest are not the richest, therefore despise not the poor
 Mary cannot bring a lamb, but brings the "Lamb of God."

ζευγός. Index of poverty unnoticed by the fathers, Elliott. *ῥηγνύων*. from *ῥηγνέω* to murmur or mourn, Mayer.

25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Behold. Calling special attention. Jerusalem. Luke ii. 25.

Simeon. Heb. *One who obeys*. First prophet to proclaim the Advent.

Devout. God has His elect in the darkest times.

Lot in Sodom. Obadiah in Ahab's train.

Daniel in Babylon. Jeremiah in Zedekiah's court.

Waiting, expecting life in Heaven, the way to live on earth.

Consolation. The Church had been waiting for many ages. Gen.

The sufferings of the Jews had been, and were then, great. [xlix. 18.

For ages the Messiah had been styled the *Consoler*.

A common oath "*May I never see the Consolation of Israel*".

A long sad silent preparation for earth's noblest scene.

Not like the sensual crowd, for an earthly deliverer.

"I waited for the Lord, more than they who watch for the morning". Ps.

cxli. 6.

"Simeon," hearing with acceptance, *Gesenius*. Supposed to have been son of Hillel, and father of Gamaliel, *Lightfoot*, *Alford*. *avdp.* merely hints a lower rank, *Olehausen*. "Just" in performance of duties. "Devout" in disposition towards God, *Bengel*. "Tradition" says he received sight on Jesus' approach, *Oostersee*. "Waiting." God fulfils His word in silence, without leaving the threads of the web in mortal hands, *Alford*. Expectations of all nations of a Deliverer, *Trench*. "Consolation." Paraclete refers to suffering state, Messiah would remove, *Olehausen*. "If I speak not truth, may I never see the Consolation of Israel," *Lightfoot*.

26. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Revealed. Here, we cannot know, to doubt is presumption. Luke i. 8.

Return of prophecy, a token of the Messiah being come.

It was the earliest dawn of the Gospel Day.

See Death, feel the pains of dying. An Orientalism.

Saints before Christ were taught as really by Him as after.

Before the angel Gabriel had fixed the date. Dan. ix. 25.

The Eastern World expected some great personage.

Lord's. Seeing the Messiah, gilded the gloom of the grave.

Christ. Gr. *Anointed*. Luke ii. 11. Alone anointed by Jehovah.

καὶ ὁδηγῶν, to transact business, or guide public affairs, also to consult an oracle. In N.T. sense—to be Divinely warned or instructed, *Ed.*

27. *And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law.*

Spirit. An irresistible impulse from the Lord.

Temple. Outer Court, none but priests entered within. Luke i. 9.

Like Anna, his heart draws him to the house of prayer.

1. The Holy Ghost his Leader. 2. Faith his consolation. 3. Piety his life. 4. Saviour his joy. 5. To depart for heaven, his desire.

Parents, came to register Him among the firstborn.

Child. They who seek Him, will find Him in the sanctuary. Heb. x. 25.

He never fails to reveal His mercy to those who seek. Ps. lxxiii. 2.

Prophet enters Jerusalem and sees God's glory. Ezek. viii. 3.

Custom. Verse 24. See Notes.

28. *Then took he him up in his arms, and blessed God, and said.*

His arms. Promises of God, are often more than fulfilled.

He was to see, but he embraces the Consolation of Israel.

Thus the priest presented the child to God by consecration.

No classic scene recorded, approaches this in tender sublimity.

Ministers taking infants up in baptism here sanctioned, Mark x, 16.

αὐτὸς of his own accord, *Beigel.* Simeon thought to be a priest, *Winer.* The child held during the blessing, *Meyer, Ellcott.*

29. *Lord, now lettest thou thy servant depart in peace, according to thy word.*

Lord. Luke i. 11. **Servant.** Luke vii. 2. See Notes.

The sight kindles his heart to a farewell song.

His song the last note of O.T. Psalmody. *Christian's death.*

1. God for his glory. 2. Has a song on his lips. 3. Christ in his arms.

4. Heaven in his eye. "Let me die the death of the righteous." Num. xxiii. 10.

Depart. Gr. dismiss, slaves were thus sent from masters.

The spiritual office of the aged servant was closing.

Peace. 1. Christ the King. 2. His gospel of peace. 3. His Kingdom of peace. 4. Heaven's reward of peace.

Peace, promised ages before to distracted Israel. Is. lxi. 12.
 Christian dies in peace with 1. The world 2. Conscience. 3. God.
 Martyrs *sleep*. Acts vii. 60. "They rest from labors." Rev. xiv. 13.
 Thy word. Promise fulfilled, he is willing to die.

ἀπολ. Thou art now releasing, *Brown*. Dimittis, *Vulg.* Servant dismissed, future hope at death, *M. Antoninus, Plutarch*. Prisoner released from captivity, εἰρήνη, Thousands of Christian martyrs sleep in the catacombs of Rome. Many epitaphs are seen in the Vatican.—"Pax! Pax! Pax!" Another,—"*Saturnus dormit in pace.*" "*Lucius dormit et vivit in pace in Christo,*" *Macfarlane*, p. 145. Sim. thinks of his death as the termination of, and dismissal from *his servitude*, *Meyer*. By the Divine promise Sim. receives at once a twofold blessing: the sight of his Saviour, and departure in peace, *Bengel*.

80. *For mine eyes have seen thy salvation.*

Seen. No eye is satisfied with seeing, until it sees Christ. Ecc. i. 8.
 The eye of faith with Divine power, rests not there.
 It receives rays of light, streaming from His entire Life.
 It embraces His manger, His cross, His triumphs, as the Redeemer of men, the Conqueror of sin, death, and hell.
 God's elect never die, until they have seen Jesus. 1 John iii. 6.
 "The King in *all* his beauty" cannot be seen on earth. 1 Peter i. 8.
Salvation, everlasting, from the guilt and curse of sin. Luke xix. 9.
 He beholds the world's Saviour in that helpless babe.
 His mind fastens on the thing, not the person.
 Some saints before the time of Christ had clear views of the gospel.
 Abraham saw my day and was glad. John viii. 56.

81. *Which thou hast prepared before the face of all people;*

82. *A light to lighten the Gentiles, and the glory of thy people Israel.*

Prepared, by types, shadows, and prophecies, for 4000 years.
All people. Christ the forming centre of His saints. Isaiah xi. 10.
 God's blessings no secret charm, kept only for the few.
 Full and free as sunlight, without money or price. Isaiah lv. 1.
 A Jew publishes the Saviour to the world, at His birth.
Light. Luke iii. 16, and xii. 49: is essentially active and spreading.
 Christ, like light, renders visible the beauty of all things.
 His absence also leaves all in gloom and woe.

Gentiles. Learned and polished, yet childish idolators, or secret sceptics

Selfish men are willing to enter heaven alone.

Fanaticism would exterminate, rather than convert, heathen.

Gentiles, placed before Jews (verse 32), hints at a future preference.

Glory. Christ in Simeon's prophecy. 1. Glory of Israel.

2. Glory of the Gentiles. 3. Highest gift to both.

Christianity the true glory. 1. Of every being. 2. Of every home.

3. Of every government. It alone elevates the masses.

With this swan-like song, he bids farewell to earth.

His prophetic views, much clearer than the disciples'.

φῶς, to make the Gentiles known, *Wakefield*. That God, Christ, and their own condition may be revealed in the light of Christ, *Bengel*. ἀποκαλύψιν, 1. Uncovering. 2. Disclosing divine mysteries. 3. Appearance. ἔθνος and λαός used for the Jews; plural ἔθνη always refers to Gentiles. In the face of these prophecies, the Jews ignored the Gentiles, *Eisley*. "Gentiles" first named, as their conversion precedes the Jews', *Ford*.

33. *And Joseph and his mother marvelled at those things which were spoken of him.*

Joseph. Luke i. 27. **Mother.** Joseph not called father of Jesus.

Marvelled. At the divine evidence of their previous views.

Fresh wonder at each new sign, filled their minds.

No outward facts prepared them for the mysterious welcome of their Son, in His Father's house. i. e. the temple.

ἦν remnant of early simplicity for ἦσαν, *Besa*. Ἰωσήφ, *Oostersee, Bengel*, *W. & W.* πᾶν ἡν retained, *Mayor, Tischendorf, Brown, Olshausen, Alford*. Cancelled by *Lachmann*.

34. *And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;*

Blessed. Inspired, a pledge of Jehovah to fulfil his words.

Mary. Simeon hints the Divine paternity of the child.

Behold. Solemnly directs attention of the hearer.

Set. Gr. *lieth*. "Behold I lay in Zion" (appoint). *Isaiah xxviii. 16.*

A figure taken from a stone in path of travellers.

Divinely set, but ever caused by man's own unbelief. 1 Peter ii. 8.

Many eyes fixed upon Him, many tongues against Him.

Fall. Proud *stumble* at our *foundation* stone.

Unbelief alone ruins. "Savior of life," &c. 2 Cor. ii. 16.

"Rock of Salvation." Psa. lxxxix. 26, is the place of shipwreck.

Jews and Greeks stumbled at His birth and death. 1 Cor. i. 23.

His self-denying doctrines, His holy life, His trade.

The first hint of unbelief, *opposing* Messiah's throne.

Angels had only announced great joy.

Fall. 1. It is not otherwise. 2. It cannot. 3. It ought not. 4. It will not be otherwise.

The Gospel, the great *Touchstone* of moral character.

Men perish without God's urging. "Love death." Pro. viii. 36.

Spirit quenched, is withdrawn. Mercies despised tend to ruin.

Privileges high; condemnation deep. Jo. xv. 22. Mat. xi. 23.

Rising. Not "again," but for the fall and rising of many.

Spoken. Satan's malice, man's contempt. Isaiah liii. 8.

Men, however diverse in customs, agree in maligning Jesus.

Sign. Set for a mark. Job xvi. 13. For signs. Isaiah viii. 18.

Implies pointed hatred, and deliberate malice.

Against, called Glutton. Matt. xi. 19. Insane. Mark iii. 21.

Had a devil. John viii. 52. Blasphemed. Mark xiv. 64.

At Antioch. Acts xiii. 45. At Ephesus. Acts xix. 9. Rome. Acts xxviii. 22.

Kēira shall be, Tyndale. Lies in my arms, Meyer. Appointed for, Mayer. Mistranslate to vindicate God from being the Author of Sin, Michaelis. "Fall." Penitences preceding conversion, Alford, Bengel, Brown. Wilfully and finally impenitent, Oostersee, Grotius. Disappointed as to a temporal Messiah, Le Clerc. "Rising." Resurrection, Tyndale. *avrov* Jesus and parents, Poole. Parents, Bengel. *σημειον*, figure from a target, Macknight.

35. (*Yea, a sword shall pierce through thy own soul also;*) that the thoughts of many hearts may be revealed.

A Sword. A javelin used in Thrace.

The infamous treatment of Jesus, a dart in a mother's heart.

This casts a shade over the joyful tone of the prophecy.

Mercies and trials go hand in hand with saints.

Thoughts. Gr. reasonings. Disputations, indices of the heart. N.T.

Ambitious thoughts of a Messiah were sadly disappointed.
Hearts. Bible regards the heart, the central point of personal life.
 Errors of the head less dangerous, than those of the heart.
 Believers with a right heart, may hold erroneous creeds.
 We need the head for *life*, but the heart for *death* also.
Revealed. Wherever Christ goes, His claims *compel* a decision.
 Jesus ever appears a judge, during the progress of the race.
 Continued *neutrality* towards Him, is impossible.
 No mask can long keep the chief desires of man *secret*.
 Self-love may work secretly, but unfolds powerfully.
Life a scene of constant *unfolding* of character. Mat. xiii. 30.

"*Sword.*" Mary's martyrdom, *Epiph, Lightfoot*. Her woe at the cross, *Euthymius*. Sorrows of repentance, including Mary herself before receiving Jesus as Lord, *Alford, Olshausen*. Alternations of hope and fear concerning Him, *Brown*. "*Soul.*" The very heart, *Tyndale*.

86. *And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity.*

Anna. Heb. *gracious*. Another of the pious circle of Jerusalem.

Prophetess. The spirit of Deborah and Huldah rested on her.

Phanuel or **Peniel** "vision of God." Gen. xxxii. 30.

Aser. This tribe returned not after the captivity. 2 Kings xvii. 6

Tribe dwelt near Carmel in the rich plains of Esdraelon.

"Dipped his foot in oil, had iron and brass shoes." Deut. xxxiii. 24, 25.

Others fought Sisera, but "Aser remained in the creek." Judges v. 17.

Husband, not named, but her father is.

Seven years married, the rest is honored widowhood.

Her tender fidelity in treasuring her husband's memory.

Jews anciently highly praised characters of this class.

Prophetess as one celebrating God's praises, a female teacher. 1 Cor.

xiv. 3. *Stier*.

She brought up Mary. *Sepp*.

87. *And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.*

Widow. Gr. *bereaved*. "The widow's God." Psa lxxviii. 5. No false God ever bore this name.

A term of loneliness, helplessness, and woe, in all languages.

Eighty-four. Extreme old age, and infant Jesus, in contrast.

Departed. Loved God's house. Psa. lxxxiv. 2. Model Christian female.

Forsaken and forgotten by the world, but not by God.

"In Christ neither male nor female, but faith." Gal. v. 6.

Departed not, till her patience was crowned at last.

Aged saints feel the need of prayer. "Grey hairs a crown." Pro. xvi. 31.

Temple. Luke i. 9. **Served.** Females had no public service. Ex. xxxviii. 8.

The extreme retiredness of Oriental females, explains this.

A screen now separates them in Eastern synagogues.

Fastings. Nature and seasons of fasting. Luke v. 35. See Notes.

Prayer. Luke i. 10. Never weary while communing with God.

Regular hours of temple worship nine a.m. and three p.m.

Night. Songs, sung in night watches. Psa. cxxxiv. 1. Job xxxv. 10.

The first breakings of the silence of the grave by songs. Isaiah xxvi. 19.

Music at night, sweet; discordant sounds are hushed.

Day. Prayer and praise must be unceasing. 1 Thess. v. 17. Lev. x. 7.

Next to angels, the aged celebrate the coming of Christ, hope of future life. 2 Tim. i. 10.

ὥς—*two, Meyer, Oosterzee, Tischendorf.* Aged 108, W. & W. "Temple." Females had no office there, *Lightfoot.* Deaconesses in primitive Church. Rom. xvi. 1. *Servant, Gr., deaconess, Chrysostom, Epiph.* Office abolished, Council of Laodicea. Council of Nice forbade laying hands on them. Found in Constantinople in 12 century, *Hersog's Cyclo.* "Night" service more solemn, *Alford.* Copts near Thebes spend a night monthly, in tents around their roofless church.

38. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Coming. Gr. Suddenly entering, joining in the praise.

That instant. Gr. hour, of Simeon's blessing.

Many expected the Messiah, but were not looking for Jesus.

Thanks. First female testimony to Christ. 1. Excited by long expectations. 2. Based on personal sight. 3. Given with full candor.

4. Sealed by holy walk. 5. Crowned by a happy old age.

All. "A little flock." Luke xii. 32. Among the thousands of Judah.

Looked. Joint expectants of mercy, will be sharers of His praise.

Redemption. The yoke lay heavily on the Jewish nation.
Freedom from temporal bondage, and spiritual tyranny.
The daughter of Phannel, the first preacher of Christ in Jerusalem.
Anna richly rewarded, for her pious assiduity in watching.

ἔτις. coming suddenly, *Olehausen*. Standing by, *Brown*. *ἀνθωμο*. Praised in turn, *Oostersee*. Publicly acknowledged, *Bengel*. Responsively, *Brown*. *κυριω*. To Jesus, as Simeon called Him *Messiah*, *Doddridge*. *Θεῷ* refers to the Father, *Tischendorf*, *Lange*, *Oostersee*. To all, implies an audience, perhaps the hour of prayer. *Alford*.

89. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Harmonists here insert the records of the visit of the Magi. Matt. ii. 1. The flight of Mary and Joseph into Egypt. Matt. ii. 14. And the massacre of the babes of Bethlehem by Herod. Matt. ii. 16. All omitted by Luke.

Returned, from Egypt to Nazareth, as bid by the angel. Matt. ii. 20. The gold of the "wise men" help to bear their expenses. When God has a work, means will never be wanting. When the Tabernacle needs gold, Pharaoh's treasures supply it. Ex. xii. 36.

When the Temple is to be rebuilt, Babylon has to pay its share. Ez. vii. 15. Galilee. Luke i. 26. Nazareth. Luke i. 26. Their home. Our Lord reveals Himself only to an elect few. He then retires for 30 years, to an obscure place. Phil. ii. 7. The silence of the Bible, not the least sign of its divinity. He waits His Father's command to reveal Himself. At a set time, He will preach, work wonders, and die.

ἐτίλειπον. At the Presentation an old man and woman are attendants. Poor mother, equally poor husband, with the Lord, an infant, in his arms. Verily God's ways are not our ways. Matthew's account of Magi, &c., Luke had not heard, *Alford*.—If not untrue, unquestionably an irreverent note, *Author*. Events before the Presentation, *Lange*. After, *Oostersee*. Different traditions, *Olehausen*. "Returned." About to settle in Bethlehem to educate Jesus, *Foot*.

40. *And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.*

Child. Sinless in infancy, and innocent in childhood.

His manhood mysterious, union of humanity and Divinity.

To Him the *Source* of life, *old age*, alone, was unsuitable.

Strong, in spirit; evident tokens of innate Divinity.

Other children unfold inherent depravity of nature.

To others, He must have seemed an "incarnate angel," born on earth instead of heaven.

Filled with the fulness of the Godhead, from His Incarnation. Col. ii. 9.

Wisdom. His Divine wisdom at 12 illustrates this point.

Grace. Divine regard manifested increasingly toward Him.

By nature, all others "are children of wrath." Eph. ii. 3.

ηὐξ. body. *isk.* the soul, *Alford.* εν πνεύματι cancelled, *Tischendorf* *Tregelles*, *Lachmann.* Retained, *Oestersee.* χάρις, greatness, *Weiststein.* Graceful¹ dignity, blended with superhuman authority and sweetness, *Campbell, Mayor.* Divine comeliness, used by *Homer* and *Virgil*, *Wakefield.* God's love in active exercise, *Olshausen, Brown.* Now first conscious of His Divinity. *Olshausen.* Proves His human soul against Arians, 825 A. D., *Council of Nice.* Unhistorical. He learned wisdom of Egyptians, *Paulus.* (Rationalistic and sceptical.) Divinity then became incarnate, *Quenel.* No foundation for this statement, *Ed.*

41. *Now his parents went to Jerusalem every year at the feast of the passover.*

Christ at 12 years old in the Temple.

Went. Gr. *accustomed.* Public and family worship go hand in hand.

But one incident recorded of a life of 30 years.

Such historical *reticence*, indicates a *Divine origin.*

The journey fatiguing, troublesome, and expensive.

No danger, Archelaus had been banished by Augustus.

Jerusalem. Every year. They may have gone oftener.

Parents are enjoined to observe God's appointed ordinances.

Marriage leads them nearer to heaven or hell.

Elkanah to Hannah "Do what seemeth thee good." 1 Sam. i. 23.

Rachel to Jacob "What God hath said unto thee, do." Gen. xxxi. 16.

Their Son was better able to teach them, than Rabbis.

"My soul fainteth for the courts &c." Ps. lxxiv. 2. "God loveth gates of Zion. Ps. lxxxvii. 2.

Passover. A lamb. "Christ a Lamb without blemish." 1 Peter i. 19.

Set apart 4 days. Christ prepared for the Sacrifice.
 Bitter herbs, Christ received with bitter repentings.
 No bone broken. Fulfilled in Jesus. Jo. xix, 36.
 Blood sprinkled on the doors. Christ's on the heart.
 No leavened bread eaten, no leaven of pride or malice. 1 Cor. v. 8.
 A herald announced through all Judea the coming feast, Nisan.
 The angel *passed over* the Hebrew dwellings. Ex. xii.

42. *And when he was twelve years old, they went up to Jerusalem after the custom of the feast.*

Twelve. The established Jewish age of first sharing the Passover.
Went up, to Jerusalem, both as a metropolis, and high position.
 The city stands among the highest mountains of Judea.

Custom, when holy, deserves attentive obedience.

Feast. 1 *Passover*—Deliverance of the first-born. Ex. xii. 43.

2. *Pentecost* or Harvest home, fifty days after Passover. Lev. xxiii. 16.

3. *Tabernacles*, or their tenting 40 years in the wilderness. Lev. xxiii. 34.

4. *Purim*—Deliverance from Haman, the Persian. Jo. v. 1. Esth. ix. 28.

Three times a year, all the males went up to Jerusalem. Ex. xxxiv. 23.

Women, according to the maxims of Hillel, bound to go up once a year, to Passover.

At 12, called "Children of the Commandment," *Rabbis, Lightfoot*. Son of the law, *Grotius*. "*Feast*," *Nisan*, the first month of the Jewish year after the Exodus, corresponds nearly to our *April*, depended on the full moon. *Purim*, celebrated in *March*. *Tabernacle*, 15 days after new moon, *October*. Feast of trumpets, *origin unknown*. Lev. xxiii. 24. Dedication of the Temple after pollution by Antiochus. Jo. x. 22. The 7th year Jubilee. All slaves of Jewish origin freed. Aliens left in servitude, *Lewes Antiq.* "*Custom*," to go with his parents, *Cyril Alex.* To worship, *Greswell, Ellicott*.

43. *And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem.*

Fulfilled. Observed all the solemn rites of the seven days.

Days. Seven for unleavened bread, one for Passover.

Returned. Jerusalem is good, so also is Nazareth.

Work and worship, serve to relieve each other.

Child. Youth always welcome at God's house. Matt. xix. 14.

Redeemer enthroned, listens to their infant praise. Matt. xxi. 15.

David, on his throne, loved to lead the youthful band. Psa. viii. 2.

Behind. Jesus sometimes hides Himself from the best of saints.

Mother. Joseph, by the Evangelists, never called *Father*.

Mary, unwilling to acknowledge His Divinity, calls Joseph "Father."

"Fulfilled," Jews must remain 7 days. Deut. xvi. 8. Peter and Cleopas left the third. Luke xxiv. 18. *Lightfoot*. "knew not," accustomed to his thoughtfulness and obedience, they were free from anxiety, till they discovered he really was not in the company. *Olshausen*, μητρὶς, *Mayer*. οἱ γονεῖς, *Griesbach*, *Lachmann*, *Tischen dorf*.

44. *But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.*

Company. Orientals dare not travel, nor dwell alone.

Villages stand like islands in the ocean—nothing between.

A festal caravan is secure from robbers, and source of pleasure.

Days, &c. Ordinarily now 20 miles—then, likely a few miles.

Sought. Gr. extreme solicitude, the child being the subject of many miracles.

His deep reverence, and uniform obedience, afforded great comfort.

Devotion in Him, was nowise disrespect to *them*.

Too many try to seek Jesus *now* among worldly friends.

Often is He lost in prosperity, than in adversity.

45. *And when they found him not, they turned back again to Jerusalem, seeking him.*

Found not. The Son of man, once a lost Son.

Jesus lost amid the world's bustle, and found in the temple.

Losing comfort in Christ, we must look for the *cause*.

Turned back, not to be discouraged, when failing once.

46. *And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*

Threeé days. He teaches his parents, He could live without them.

A type of His disciples losing Him for *three days*.

Found. They had come to pray for guidance and success.

Assured if they could find *God*, they soon would find Jesus.

Temple. Luke i. 9. No time wasted, nor idle company sought.

As a child, He desired ever to be God's servant.

Christ in the Temple, "*The glory of the latter house.*" *Hag. ii. 9.

Sitting. Pupils sat at the feet of their teachers. Luke x. 39.

In the seat of the scholar, He predicts the Throne of the Teacher.

He could have *taught*, but in humility, He *learns*.

Doctors. 71 members in the Sanhedrim sat on raised seats.

Hearing. "Let every man be swift to hear, slow to speak." Jas. i. 19.

Asking. "*Disputing*" with doctors, a wrong interpretation of his act.

Questions. The teachers carried on their instructions by questions.

Rightly to *question*, the highest wisdom of the learner.

His after teachings intimate the nature of these questions.

He will soon denounce heavy woes on these Rabbis.

"*Sitting.*" Scholars sat on the floor, *Vitranga, Kutnoel, Trench.* Stood, *Lightfoot.*
 "*Asking, &c.*" Discussed, *De Wette.* A child lecturing, an anomaly with a God of order,
Olshausen. "*Doctors.*" Rab, lowest; Rabbi, my master, next higher; Rabboni, highest,
 my great master, *Lightfoot.* Hillel the Looser, Shammai the Binder, were there,
Ellicott. Sat among the teachers, not pupils, *Lightfoot.* Questions meant as
 instructions, *Hall.* Disputing a vulgar error, *Doddridge.* Asking, not teaching, *Stier.*

47. *And all that heard him were astonished at his understanding and answers.*

Astonished. Gr. transport of admiration—A child excites astonishment, but shews none. Their surprise greatly increased by His modesty.

His great faith, the cause. David wiser than teachers. Psa. cxix. 100.

He gave men a taste of His Divine knowledge.

Understanding. "I have more understanding than my teachers."

Psa. cxix. 99.

Answers. Rabbis must quickly have questioned Him in return.

48. *And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*

Amazed. Such a scene had not been witnessed before on earth.

Mother. Had Joseph been His father, Mary would not have spoken.

Contrary to all custom the foster father is silent.

Said, *privately.* She could not *rebuke* after such a scene.

Thy father. Knowing the secret mystery, she says not, *parents.*

Father by *representation*, head of the family, *tutor, guardian.*

Dealt. The *first* and *last* reproof He ever received.

This word, proof of Mary's infirmity, fretting over her son.
 Note Mary's over hasty zeal, and Jesus' heavenly tranquility.
Sought. Those who find Him, have ever sought Him *sorrowing*,
Sorrowing. Betrays the weakness of affection and humanity.
 Self love comprehends not Christ's *holy rigor* to friends.
 No grief like his, who has *lost* a Saviour *once loved*.
 The miracles around His nativity, had already become *dim*.

ιδωτες, Rabbis and spectators, Campbell. Parents, Meyer. Privately, Hall, Elliott, Brown.

49. And he said unto them, *How is it that ye sought me? wist ye not that I must be about my Father's business.*

Said. The first recorded words of the Redeemer on earth!
 Words of Consecration, Self-denial, Zeal, Sacrifice.
How is it, implies, He gave them *ground* to know him better.
 The stupendous miracles of which He was the *subject*.
They should have known *more*; but the heart is *dull*.
With more faith, she herself would have led Him hither.
 Twelve years of quiet life, found not Mary's faith always *awake*.
Sought. He acknowledges no error, expresses no anxiety.
Wist. Sax, think or know. A *rebuke*, not reproach.
I must. Sacred germ of the Divine *decree*. He bound himself. Heb. x. 7.
My father. Mary said "*Thy Father*," He replies "**My Father**."
 "Thy husband, you soon will learn, *is not My Father*."
 "My Father sought me not, for I am always with *Him*."
 A seal is now set to the angel's mysterious words. Luke i. 32.
A ray now gilds the obscurity of the angel's visit at Nazareth.
 The *key note* of the whole future life of the Lord.
 His conscious Divinity begins to reveal itself.
 The mother of *Our Lord*, must not interfere with His work.
 Children if able, may modestly instruct even parents. 1 Sam. xix. 4.
 They were not prepared for a direct appeal to *His Father*.
Business. My Father's pleasure, is His only apology.
 Implying He would need no further guidance from them.
 He clearly claims Jehovah as His Father.
 Under that Divine Guide, He could not err, nor stray.
 Hereby He claims to be the *Messiah*, the Son of God.

τοῖς ἰ.ε. πράγμασιν, Calvin, Buxtorf, Besa, Rosenmüller, De Wette, Stier, Alford, Oostersee. οἰκημασιν, Father's, Erasmus, Grotius, Bengel, Weiststein, Kuinoel, Olshausen, Meyer, Trench, W. & W., Ellicott, Brown. Mary says, thy father and I; Jesus answers; he is not my father, or I would have been in his house. God is my father, therefore I am found in His House, Theophyl., in Meyer. Till now Jesus and others had called Joseph his father, but never after this, Stier. An unintentional rebuke is given Mary. δὲ, bearing time of human progress, Olshausen. Appointed and undertaken course of Christ, Alford.

50. And they understood not the saying which he spake unto them.

Understood not. Until "mother" was changed into "woman."

Jo. ii. 4.

And My Father. Publicly resounded in the temple.

The Holy mystery again folds up for 18 long years of trial.

They were not despise, what we do not comprehend.

Unto them. Henceforth Joseph disappears from the Gospels.

Mary perhaps dreamed of a Messiah, such as the Jews expected.

"Understood not." Priests are to be reticent towards parents, Quenel. Alas! for Rome and prejudice. What neither they, nor Babbis had taught Him, Oostersee. They considered not attentively, Grotius. Their ignorance was strange, Meyer. Because the unfolding was so gradual, Stier. O.T. veil yet upon these, Olshausen. His parents understood not even the first wonders of His birth, Alford.

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

Down. Roads descend every way from Jerusalem.

Nazareth. Luke i. 26. His heart drew him to the temple, duty calls to Galilee.

Subject. Gr. habitually subject.

He could attend Divine, and not neglect filial duties.

The Ruler of the world, an obedient child. Isa. ix. 6. 1 Cor. xv. 25.

He left Heaven, now His Father's house, for an humble home.

The settled custom of Jews taught sons a trade.

"Nazareth." Place, out of which men fancied no good thing could come, only truly good one had his dwelling, Vers. Germania. "Subject." Mark vi. 8 proves He wrought as

His father's trade, *Oostersee*, denied by *Alexander*. "Christ among men made yokes and ploughs as worker in wood, &c.," *Justin Martyr*, 100-150 A. D. *ῥήματα* passages, acts as well as words. A Hebraism, *Heyne*. Used thus by *Sophocles*. *Blackwall*. Things, *Rosenmüller*, *Wetstein*.

52. *And Jesus increased in wisdom and stature, and in favour with God and man.*

Jesus. Luke *xxxi*. Increased, disclosing the Incarnate Deity.

Moses endured, and prayed 40 years in Midian, till called.

A 1000 years with God, in His plans, as *one day*. 2 Peter. *iii*. 8.

Wisdom, only as a *man*. Samuel a child. 1 Sam. *ii*. 26.

No human learning furnished His mind. Jo. *vii*. 15.

Youth, increasing in years, and decreasing in knowledge, hopeless.

Stature. The Spirit minutely gives proofs of His *humanity*. Luke *xxiv*. 43.

Favor, i.e. this was *unfolded* to the eye of man.

His testimony against sin, soon wrought another feeling.

"Me the world hateth." Jo. *vii*. 7. Scene at Nazareth. Luke *iv*. 23.

God. His friendship essential to our well-being.

Man. Those securing God's, in the end, will have man's interest also.

Men have attempted to tell us, *how* these things were.

The Bible *silent*, the wisest know just *nothing at all*. 1 Tim. *iii*. 16.

The Incarnation is a truth for *humble faith*, and *adoring love*.

For thirty years our Lord dwelt in obscurity.

Nathaniel, only 9 miles distant, never heard of Him.

πρόεκοπεν 1. Cut through thickets. 2. Make progress, *Wetstein*. Disclosed *Ellicott*. *ἡλικία* stature, *Besa*, *Bengel*, *Meyer*. Age, *Calvin*, *De Wette*, *Alford*, *Oostersee*, *Brown*. Whole physical life, *Olehausen*. Wise beyond His age, *Wetstein*. *σοφία*, derived from Babbis. Egyptian sages. Learned Essenes, *Paulus*, *Meyer*. Literally used, *Waterland*. Natural genius, *Hase*. Result of pious training, fine scenery, reading Scriptures, journey to Jerusalem, and heavenly communion, *Oostersee*. *χαρίτι* flashings forth of divinity, beauty, John *xviii*. 6, *Ellicott*. Divine Good-will, and approval, *Olehausen*. Grace of soul and body, *Bengel*. Luke shews historic fidelity in his silence concerning Christ's retirement, *Oostersee*. His great work in fact was: then being wrought, the obedience of one by which many were made righteous, *Alford*.

CHAPTER III.

1. *NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.*

Now. Eighteen years of the life of Jesus utterly veiled.

Divinity of the Bible noted in its *silence*, as in *speaking*: lesson of **humble Fifteenth.** Year of Rome 779, and autumn of A.D. 27. [military.

Reign. The date when Tiberius was associated with Augustus.

Tib. Cesar. Successor to Augustus, and second Emperor; born 42 B.C. Won the esteem of the people, and love of his soldiers, by victories and kindness.

Honored by four triumphs, he ascended the throne with the brightest prospects.

But no sooner had obtained imperial power, than he displayed his odious character.

Talented, ambitious, cruel, licentious, infamous, inhuman.

Brutal towards his wife, and mother; poisoned his nephews.

Kept secret spies as royal pensioners in many noble families.

It is said, that there was not a noble family in Rome that escaped his vengeance.

At length, dreading the rage of his people, he entrusted the government to Sejanus.

Shutting himself up in the Island of Capreae, for 10 years, indulged in infamous crimes.

Falling into a swoon, his attendants thinking him dead, proclaimed Caligula.

Recovering, he would have punished them, but they smothered him, A.D. 37. Aged 79.

Pilate. Character and history. Luke xxiii. 1. See Notes.

Governor. *i.e.* Procurator, decided civil and criminal cases.

Judea. Geography and divisions. Luke i. 5. See Notes.

Herod, Antipas, son of Herod the Great, and Malthace a Samaritan.

Made by Augustus, Tetrarch, *i.e.* "Governor of a fourth."

Weak, cunning, sensual, capricious, superstitious, and yet a Sadducee.

He built *Tiberias* in honor of his Patron. Murdered John the Baptist.

Went to Rome for a crown, was defeated by a nephew.

Banished with Herodias, to Lugdunum (Lyons in Gaul) died in Spain.

All three names linked with political and moral misery.

Earth in the hands of the wicked, mourned. Job. ix. 24.

Mankind, like a starving crowd, in a besieged city. *Seneca*.

But the "stone cut out of the mountain" will overthrow and destroy all evil powers, Dan. ii. 34.

Galilee. Geography and Divisions. Luke i. 26. See Notes.

Philip. Son of Herod the Great and Cleopatra of Jerusalem.

The only *virtuous* member of a proud and wicked family.

Married Salome, rebuilt Paneas, calling it *Cæsarea*. Matt. xvi. 13.

Rebuilt Bethsaida, calling it *Julias*, died there A.D. 34.

Itures. From Jetur, son of Ishmael. 1 Chron. i. 31. It lay N.E. of Jordan.

Trachonitis. North-eastern part of Palestine; mountainous.

Lysanias. Unknown, probably a descendant of Lysanias son of Ptolemy, put to death by Antony.

Abilene. Abila, 18 miles from Damascus, near Baalbec.

These facts shew Luke's accurate historical knowledge.

Dates of Christ's birth, death, resurrection, and ascension, not so accurately noted as this.

"Fifteenth." Chronology omitted by Matt. and Mark, coincides with John's imprisonment, *Wieseler*, *Ellicott*. Common era, 4 years too late, *Usher*. Tiberius' statue is now in the Louvre. He and our Lord the only ones who received divine worship at that day, *Conybeare*. ἡγεμον. administration, *Horne*. Lieutenant, *Tyndale*.

2. *Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.*

Annas. Deposed, but secured office for his *five sons*.

Caiaphas. Son-in-law to Annas. In office from 27 A.D. to 36.

He was a Sadducee and counselled Christ's death. Jo. xi. 49, 50.

Examined Christ before the Sanhedrim, and condemned Him. Matt. xxvi. 65-66.

He persecuted the Church. Acts iv. 6. Was deposed by Vitellius.

High in privilege like Balaam, we fear, like him perished.

High Priest. There could be but *one* legal H. P. in office at one time. Luke i. 15.

Word of God. Special divine message to preach *repentance*.

Ministers should have an *inward* and an *outward* call.

John. History and character. Luke i. 13. See Notes.

Zacharias. Character and history. Luke i. 5. See Notes.

Wilderness. Desolate tracts, void of trees, grass or water. Luke i. 80.

See Notes.

John's solitude not the recluse of monkery, but communion with God.

Annas, deputy, *Lightfoot, Brown*. Vice President of the Sanhedrim, *Greswell*. Lawful high priest, *Alford*. Luke ignorant who was high priest, *Meyer*. Caiaphas elevated by Cyrenius and deposed 7 years after. *Oosterzee*. President of Sanhedrim, *Seiden, Wieseler*. Order reversed *Kutnoel*. Both high priests at the same time and officiated in turns. *Hug, Friedlieb*. From Aaron to Antiochus 1450 years, 46 High Priests. Herod to Titus 28, indicating the breaking up of the Jewish polity. "Came." John had begun during the sabbatic year, and having now preached two years, was imprisoned, *Wieseler*. The people were free to attend on John, there being no labor that year, *Ewald*.

8. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Jordan. One of the smallest, but most renowned of streams.

Its origin at Banias, anciently Cæsarea Philippi, roots of Anti-Lebanon.

Runs 24 miles to Lake Huleh, 9 miles to Lake Gennesaret.

Runs 200 miles (straight line 60), empties into the Dead Sea.

Banks covered with willows, formerly the resort of lions. Jer. xlix. 19.

Crossed. Jos. iii. 15.

Width from 75 to 200 feet. It flows through the Lake of Tiberias.

The mouth of Jordan 1316 feet, and Tiberias 652 feet, lower than the sea.

Parted by Elijah and Elisha. 2 Kings ii. 8-14. Naaman healed. 2 Kings

v. 14.

Saviour baptized. Matt. iii. 13. Its current is muddy and rapid.

John, "with a fan in his hand," is now seen on its banks.

Preaching. Gr. *Heralding*. Office and history. Luke ix. 2. and viii. 1.

See Notes.

Neither John nor Apostles *preached*, as we use the term.

Primary meaning, a herald's *authoritative proclamation*.

Baptism. Sprinkling or immersing, typical of purification.

Levites were consecrated to God, by being *sprinkled*. Num. viii. 7.

The Divine origin and mode of baptism, here evidently set forth.

Joined with repentance, prefigured sanctification.

Doubts resting on the *mode*, prove it *non essential*.

Insisting on *immersion*, confounds the *essence* with the *mode*.

Apostolic baptism consisted in the *application* of water to the person.

Repentance. Gr. *change of mind*, also of the entire life. Luke v. 32. and iii. 7.

That *sense of sin*, wrought by the Spirit, which leads one to Christ.

The last subject, the gay and thoughtless world desires to hear.

Teachers of truth are bound to consult men's *wants*, not *tastes*.

Remission. Releasing, taken from the forgiving of debts at *Jubilee*.

Remission and repentance, *vitality joined* in the believer's experience.

Sins. Definition. Luke i. 77. See Notes.

κηρυσσ. used 50 times, *preach*; 4, *publish*; 3, *proclaim*. Luke viii. 1 & 9, *βάπτισ.* Root signifies *immersing* and *sprinkling*. O.T. writers speak constantly of the baptism of the Spirit by affusion, or sprinkling. Isa. lxi. 1. Mal. iii. 10. An antithesis exists between Christ's baptism by the *Spirit*, and John's by *water*. Supposing that immersion was originally practised, for there is no *certainty* of it, it no more follows that *that mode* is essential, than that an *elder* must always be *aged*, or that the *Lord's Supper* cannot be properly celebrated, except in the *evening*, *Alexander*. "One Lord, one faith, one baptism." Eph. iv. 15. Baptism with water avails only when accompanied by the Holy Ghost. Matt. iii. 11. The *Divine mode* of baptism indicated by these references. "Descended," Luke iii. 22. "Pour," Acts ii. 17. "Shed forth," Acts ii. 38. "Tongues of fire," Acts ii. 3. "Anointed," Acts x. 37, 38. "Shed abroad," Rom. v. 5. "Sprinkle," Isa. lxi. 1. If feet washed, the whole man clean, Jo. xiii. 10. L. H. V. D. John had baptised before coming to Jordan, *Lightfoot*. *Ἰορδάνου*. A river appropriate for baptism. The Kingdom of God adapts its course to place and time, *Bengel*. *μεταν.* The understanding. *μεταμέλεια*, the will. Former, change of sentiment (affections). Latter, of purpose, former to the entire life, latter to single acts, *Bengel*. 2 Cor. vii. 10. *ἀφεσιν*, often used by Luke. *ἡ ἀφεσις*, Rom. iii. 25, pretermission, *Trench*. No full pardon in the O. T., *Cocceius*. *αφ.* full remission or pardon. *ἀμαρ.* missing the mark. Greeks, Romans, and Chinese had no terms to express *sin*. Latter only call crimes against *state*, *sin*. They do wrong only, quitting native land whilst parents live, being childless, treading on ants, eating beef, or leaving ghosts to starve, *Medhurst*, p. 358.

4. As it is written in the book of the words of *Isaiah* the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Written. Book. Materials and method. Luke i. 63. See Notes.

Isaiah. Isaiah, son of Amoz, prophesied 60 years, died 698. B.C.

The Hebrew name signifies "Salvation of Jahu," i.e., Jehovah.

Lived under Jotham, Ahaz, and Hezekiah at Jerusalem.

Contemporary with Hosea, Joel, Amos, and Micah.

Three themes. Babylonian captivity, Jews' return, and Messiah's reign.

Styled, *Evangelical* prophet. His characteristics are: simplicity, purity, sweetness, sublimity. Fathers called his book, for its *Emmanuel prophecies*, "The Gospel of St. Isaiah."

Prophet. Luke i. 70. See Notes. **Voice.** His whole life a *burning sermon* on repentance.

Crying. An exclamation, as Hark! one is crying.

Original, *crying aloud*, indicates his vehement manner.

Wilderness. Luke iii. 2. See Notes.

Prepare. Reformation must begin *then* and *there*.

Clearing away of all obstacles to the Redeemer's approach.

His paths. A highway for the Lord to return with His elect. Isa. lvii. 14. lxi. 10-11.

Troops preceded Titus, preparing the way for the army.

Highways in Judea and the East scarcely passable, for a single camel.

No roads ever repaired except by careless reckless rulers.

"Isaiah," sawn asunder, Tradition of Talmud. *Fathers.* Heb. xi. 37. His histories of Uzziah. 2 Chr. xxvi. 22. And of Hezekiah are lost. The *authenticity* of Isaiah's prophecies settled by *Kleinert*. Questioned by *Spinosa*, *Eichhorn*. Some modern critics suppose there were two Isaiahs, 1st wrote Book of, to chap. 40, 2nd wrote the remainder. Great difference in style the assigned reason. Contrary opinion founded on 1. Unanimous testimony of Jewish and Christian traditions. 2. Evidence of N. T. quotations. 3. Unity of design. *Smith's Dict.* Isaiah. "*paths*." Semiramis, marching into Media, had her way prepared, *Diodorus*, Caligula, his way, *Suetonius*. Xerxes, his way, *Justin*.

5. *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth.*

Valley. Typical: humble, exalted; despairing rebuked. Isaiah xl. 4.

Mountain. Implies; proud, humbled; difficulties levelled. Isa. liv.

10. Mic. i. 4.

Hills. Obstacles high as hills, brought down by the Gospel.

Low. Loftiness of men brought down, haughtiness made low. Isa. ii. 17.

Far easier to level hills, than subdue the proud will.

Crooked. Sinners converted. Truth repairs deformities of sin.

Rough ways. Asperities of temper, passion, plans, and habits.

Selfishness, pride, sensuality, bigotry, fanaticism.

Thorns and briars, spring, like sins, *spontaneously*.

Valleys and Hills. Spiritual states, *Olshausen*. For forty years the pillar of fire smoothed the road for Israel, *Rabbi*, *Lightfoot*. Repentance as hard to the self-righteous as levelling mountains, *Sitter*.

6. *And all flesh shall see the salvation of God.*

Flesh. All unsanctified humanity in the millenium. Psa. lxy. 2.
Had the church been faithful, all nations would have *heard* the Gospel.
 The "middle wall" is now levelled by the Gospel, all men are equal before God.

See. All barriers removed, nothing will then hinder men from believing.

Salvation. The O. T. view of Christ's atonement, *completed*.

A prophetic glance at the millennial reign of grace. Isa. lxvi. 12.

"*Salvation of God.*" The Messiah "*shall see*" every object that could cast a shadow removed; every point exposed to light, *Bengel*.

7. *Then said he to the multitude that came forth to be baptised of him, O generation of vipers, who hath warned you to flee from the wrath to come?*

Multitude. Gr. *crowd*. Reckless curiosity urges Oriental mobs.

Pharisees, envious and jealous of their vain *traditions*.

Sadducees though sneering at futurity as a dream, are anxious. Scopticism hollow.

Baptised. Luke iii. 3. See Notes.

Generation. Gr. *Ye brood of vipers*. Sin's intense malignity.

Vipers. Serpent from 2 to 5 feet long, an inch thick, flat headed.

Ash color, brown spots, 16 small teeth in each jaw.

One tooth hollow, through which poison distils.

They were thought to possess mysterious knowledge and power.

Traditions of *all nations* filled with references to them. Luke x. 19.

Points to Satan. Rev. xii. 9. Diabolical nature of hypocrisy.

Crafty, malignant, poisoners: cunning enemies.

Ungrateful to benefactors, *descendants* of the same.

Seed of the woman always at war with the seed of the serpent.

With various results, a contest of 6000 years has been going on.

It approaches a crisis, yet men love to hear "*smooth things*." Is. xxx. 10.

Nature of *love* is, plainly to call evil, evil.

The world intends to *please*, at any sacrifice of truth or of heaven.

Morbid fears dread giving offence. Silence is treachery to the soul.

It is no charity to flatter the wicked. Gal. i. 20.

A religion without threatening, is not of Christ.

N. T. unfolds a revelation of wrath, not less terrible than the Old.

Solemn tones of truth *attract*, rather than *repel* the multitude.
 No pulpits attract more than those, proclaiming the *law in love*.
 Teachers of a God of mercy, without justice, find *thin* churches.
 John's severity to sinners, marked with humility towards Christ.
Warned. *Forewarned.* None perish innocent. Rom. ii. 15.
You. *Emphatic.* Denotes *surprise at such* a class coming.
Wrath. No motives as strong as those of the Bible.
To come. "The mills of God grind slowly, yet they grind exceedingly small."

* ὄχλος; confused crowd. ὁῖμος, regular assembly, *Gesenius*. ὑπὸ. secretly give a glimpse at anything, *Alexander*.

8. *Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our Father: for I say unto you, That God is able of these stones to raise up children unto Abraham.*

Bring forth. Gr. a continual habit, not a single act.
Fruits. Humility, patience, faith, love, equity, mercy.
 Profession without fruit only sears the conscience. 2 Cor. iv. 2.
 "The talk of the lips only tendeth to penury." Pro. xiv. 23.
 "Herein is My Father glorified that ye bear *much fruit*." Jo. xv. 8.
Repentance, always accompanied by faith, if *genuine*. See Notes.
 Luke iii. 8.
 The theme of all true ministers in every age. Mark i. 15.
 "Godly sorrow," leading to reformation, forsaking forms. Acts xx. 21.
 Sincerity, "a broken heart and contrite spirit." Psa. li. 17.
 Motives to repentance found in, 1. Divine precepts. 2. Penalty. 3. Promises.
 Delays, dangerous, Time may fail, or Spirit's aid be refused. Jo. iii. 27.
 Habits are formed. Jer. xiii. 23. The *will* inefficient. Jo. vi. 44.
 The flower of existence spent in sin; blind and lame, a mere wreck, brought at last to God. Gal. vi. 10.
Begin. John anticipates their stereotyped objections. Matt. xii. 25.
To say. Secret thoughts are heard on earth, and in heaven. Prov. xxi. 2. Luke ii. 35.
Within. Conscience stung is *ashamed* to speak out. Ps. xiv. 1.
Abraham. Life and character. Luke i. 55. See Notes.
Father. Pharisees taught that no child of Abraham could perish.

His name used as a *shield* to turn aside the arrows of truth.
 Ties of blood, ancestral piety, or rites of Church, cannot save.
 Abraham's *blood*, without his *faith*, will avail only to condemn.
 Church of Luther, Calvin, Knox, Cranmer, Whitfield,
 Can give the unrenowned no passport to heaven.
 Paul in the pulpit would perish, if Paul were not *in Christ*.
 God able. No one can limit His sovereignty, and be innocent. Pa.
 lxxviii. 41.
Stones. Jews always angry at any allusion to the *calling* of the *Gentiles*.
 Luke iv. 28.
 God is not tied to *succession* in the Church.
 There is a Successor without a church, and a church without Succession.
 They forgot that the calling of the Jews was an act of Sovereign *grace*.

Παράβα As Members of the Theocracy by birth and circumcision, *Lange*. *λίθων*
 Doubtful, if allusion to Gentiles, *Olehausen*. To original creation out of dust. *Oosterwee*.
 Gentiles worshipped stones, *Clemens*. Hearts hard as stone, *Jerome*, *Ironical*, *Light-*
foot.

9. And now also the axe is laid unto the root of the trees: every tree therefore which
 bringeth not forth good fruit is hewn down and cast into the fire.

Axe. Anciently of *Hatchet*-shape, and tied with thongs to the handle.
 Emblem of Divine justice, ever suspended over barren souls.
 Ye long for national *deliverance*, beware of national *judgments*.
 Jewish nation, the tree; the Romans, the axe.
Is laid. Hebraism; the present for future, intensifies the sense. Jo.
 iii. 18.
 He passes from *possibility* to *certainty* of coming wrath.
 In salvation's business, an hour lost, may peril *all*, for eternity.
 God's patience, though infinite, to *sinners*, has its *limits*.
 What *Justice* lays at the root, *Mercy* leaves *still lying* there.
At the root. Not the useless branches lopped, such warning is ended.
 Points to a judgment of extermination in the case of the incorrigible.
Annihilation of the wicked, a *dream*, not found in Scriptures.
Every tree. No class of high, or low, impenitent individuals, excepted.
Bringeth not. Sentence against the barren tree. Pro. i. 24.
 1. Surely expected. 2. Perfectly justified. 3. Still to be avoided.
 Good fruit. God and men expect fruit from toil. 1 Cor. ix. 7.

Hewn. No height, nor value can save. "God no respecter of persons."

Cast. The fierceness and strength of Almighty justice.

Fire. The type of earth's most exquisite conception of agony.

Brambles in valleys, cedars of Lebanon on "the mount of God."

No fruitless soul, however exalted in mercies, will be spared.

10. *And the people asked him, saying, What shall we do then?*

People. Promiscuous crowds of the dwellers drawn by curiosity.

What. Roused *consciences*, proves John's *power* as a preacher.

Honest hearted ones among them, gave up their hope in Abraham.

Do. The greatest of all questions. "How shall man be just? &c."

Job ix. 2.

The soul convinced of sin always first thinks of an *atonement*. Mic. vi. 7.

The young ruler. Mark x. 17. The jailor. Acts xvi. 30. Naaman, 2 Kings, v. 13.

Heathen pour out their *treasures* and *blood* to atone for sin.

With painful earnestness they ask, "Who will show us any good?"

Psa. iv. 6.

ὅχλοι, *Cretans, Folk.* Embracing Pharisees and Sadducees, *Stier.* Luke obtained particulars of John's preaching from unknown sources, *Oostersee.* "What shall we do?" A question characteristic of a soul seeking salvation, Acts ii. 37, *Bengel.*

11. *He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*

Two. *Ascetics* deemed it *religion* to have but *one* coat.

Coats. Luke vi. 29. *Gr. tunic.* At first, was worn next the skin. See *Notes.*

Impart. Jews then sadly failed in the grace of *charity*.

Fanaticism burns out all kindness from the soul.

Sin ever supremely selfish, repelling all claims of mercy. Isa. v. 8.

Covetousness, the thirst of *devouring fire*, self-love, thirsty as earth for rain.

Avarice, selfishness *hoarding*,—prodigality, the same, *indulging*.

A religion without charity, is not from above. Matt. xvi. 24.

Meat. *Gr.* Any *solid food*, as flesh or vegetables.

John's *morality external.* Jesus bound the *inner life*.

12. *Then came also publicans to be baptized, and said unto him, Master, what shall we do ?*

Publicans. *Gr. Tax-gatherers*, infamous with Jews and Greeks. Taxes were farmed out to Roman nobility, and they underlet to others. Hated by the Jewish nation as the tools of a *foreign heathen* power. Despised as far meaner than pagans. Paid a fixed sum to Rome, and *extorted* for themselves. Their cupidity made lawful taxes extremely oppressive. Exceedingly rapacious, the burden was an intolerable grievance. As officers of Rome, called *traitors* to their country, and to their God. Rigidly excluded from temple, synagogue, and court. Nevertheless, the most forlorn and despised of humanity desire to reach heaven.

Our Saviour himself classed them with *harlots*. Matt. xxi. 31. In parable of the publican, He selects the *veriest outcasts* of men. In selecting this abhorred caste for *apostles*, He enraged the Jews. None but the most reckless Jews dare assume the office. Vespasian wrote on Sabinus' monument, "HONEST PUBLICAN." Under lawful business direst evils have been inflicted. **Baptized.** The history, object and mode. Luke iii. 16. See Notes. **Master.** *G. Teacher.* Instruction the work of the ministry. Publicans shew more respect than any other class, *Bengel*.

13. "what." How shall we show the genuineness of our repentance, *Stier*.

12. *And he said unto them, Exact no more than that which is appointed you.*

Exact. The nation *condemning* the office, John *sanctions* it. He requires *none* of them to leave their lawful calling. But to honor the king, and serve their God. 1 Peter, ii. 17. Obedience to Cæsar; but to avoid oppressing the people. Defrauding government, is thought quite a *venial* offence. Corporate members at times perform actions, which no one *stingily* could satisfy his conscience in doing.

διατεν. arranging for a levy. *πράσ.* to extort, as by the *bastinado*. In Turkey all classes now try to conceal their means. The rich live like beggars to avoid extortion, *Chardin*.

14. *And the soldier likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.*

Soldiers. Jews enlisted as auxiliaries under *Xerxes, Alexander, Pompey, Antiochus, Demetrius*, and the *Ptolemies*.

If soldiers *Gentile*, John would have forbidden *idolatry*.

War presents great obstacles to soldiers' religious interests.

The state *must* be defended, but not with the price of *souls*.

But for the *lawless*, civil rulers were a useless burden.

Violence. Ancient soldiers were *defiant* to friends and foes.

Quartered on families, insolent and licentious spies.

Many in the British and American armies have been burning and shining lights.

Christianity will remove the cause of all war on earth.

Accuse. Gr. *act the sycophant*; a flatterer, or busy informer.

Wages. Gr. *Fish* eaten with bread; *rations*, then, soldiers pay.

Roman soldiers, first paid in barley and salt fish.

Three oboli (cents) per day, at times they slew their leaders, for wages.

A warning against mutiny, which is a sin against God.

σπαρευ. Men going to battle. Herod's army passing at that time, *Βίηρ.* *διασεν.* Intimidate, *Brown.* Put in fear, shake by violence, *Major.* Bullying character of all half civilized troops. Soldiers noted for rapine, *Tacitus, Juvenal.* *ζυκοφ.* An informer against those who exported figs in Athens contrary to law. *Potter, Ant.* Calumniate under pretence of law, Gen. xliii. 18, Sept., *Bengel.* Lay vexatious charges of *disaffection*, *Alford.* *ὀψων.* First eaten with bread, used for that which buys bread, *Major.*

15. *And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not.*

Expectation. The wonders of John's birth, and Christ's, the cause.

Daniel's seventy weeks were expiring. The sceptre seemed departing.

All the great lines of prophecy converging.

A corrupt nation needed, and cried loudly for a Reformer.

Society thoroughly sick of life, and wearied with hope. Anything that *hinted* of a change was welcomed by all.

All men. General terms, but confined to Palestine.

Mused. Gr. *pondered.* Faithful ministers arouse the mind.

Unrenewed world strives to remain *thoughtless.* Isa. i. 8.

John. Luke i. 13. **Christ.** Luke ii. 11. Heb. and Gr. *Anointed*. Luke ix. 20. See Notes.

Had John come in *grandeur*, all would have welcomed him.

His moral strictness, deeply impressed the multitude.

His retiring modesty, proves his moral greatness. Acts xiv. 15.

By John; Christ was now standing and knocking at the door.

Whether *he himself might be, &c.* Implies they could hardly believe it, yet could not help asking, Whether, &c.? *Brown*. Pharisees generally rejected John's baptism, *Andrews*. The fact of their thinking thus of John, shows, that the coarse idea of Messiah's temporal glory had not yet taken root, *Bengel*.

16. *John answered, saying unto them all, I indeed baptise you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost and with fire.*

Answered. A deputation from the Sanhedrim had inquired. Jo. i. 19. **Baptize.** Luke iii. 8. **Water** can only cleanse the flesh. See Notes. It marks the intimate connection between *Atonement* and *Sanctification*. **Mightier**, in name, nature, wisdom, power and aims.

Superior to John. 1. Sinless. 2. Office. 3. Miracles. 4. Baptism.

Note an infinite chasm between Christ and His holiest minister.

Latchet, to *unloose*, office of a servant, the guest entering the house.

Shoes. Gr. *Underbound*. Sandals, then universally worn.

Made of leather or wood, bound to the feet by a thong, or *latchet*.

Of interlaced palm leaves, or papyrus stalks.

Sandals in Egyptian tombs, and in Turkey, highly ornamental. Sol. Song. 7. 1.

"To loose a sandal," was to enter a house or temple. Jos. v. 15.

"To bind them," was to prepare for a journey. Acts xii. 8.

Unloosed by the seller, and given to the *buyer*, of real estate. Ruth iv. 7.

Slaves went barefoot. Prodigal thus had *sunk*. Luke xv. 22.

The rich, when mourning, also went barefoot. Is. xx. 2-4.

Roman soldiers had shoes, soles covered with *nails*. Deut. xxxiii. 25.

John's humility, contrasts with the lofty views of the people.

One word, could have enlisted thousands with him.

Worthy. He retires into the back ground, and rejoices in his abasement.

Unloosed, especially at baths, and borne by newly bought slaves,

Baptize. Luke iii. 8. See Notes. Jesus baptized no one, but with His Spirit. Jo. iv. 2.

Holy Ghost. Luke i. 15. Third Person in the Adorable Trinity.

Fire. Baptism foretold. Is. iv. 4. Jer. v. 14. Pentecost. Acts ii. 3. Transforms a cold *iron* mass, into its own *glowing* nature.

The Spirit transforms the soul, into image of *Love* and *Light*.

Fire, chosen emblem of Jehovah in His manifestations.

Examples. Flaming Cherubim, Gen. iii. 24. Burning lamp, Gen. xv. 17.

Burning bush, Ex. iii. 2. Divine Majesty, Ex. xix. 18. Wrath, Num. xi. 2.

Angel, Jud. xiii. 20. Mount Carmel, 1 Kings xviii. 38. Sacrifice, Ex. xxx. 9.

Consuming, 2 Kings i. 10. Chariots, 2 Kings ii. 11; vi. 17.

Cloven tongues, Acts ii. 3. Mal. iii. 2. God's *Word*, Jer. xxiii. 29.

Baptism of the Spirit, 1, of *Truth* to enlighten us. 2, of *Power* to renew. 3, of *Grace* to comfort. 4, of *Love* to unite.

Mightier, differed from Christ in *accidentals*, not *essentials*, *Spanheim*. Differed as water and fire, *Quesnel*. "*Fire*." The Holy Ghost, *Erasmus*, *Brown*, *Alexander*. Judgment, *Oostersee*. Punishment, *De Wette*. Perdition, *Neander*, *Lange*, *Meyer*, *Origen*. Triumph of the new life, *Olshausen*. Tongues of fire, *Ebrard*. Discriminating work of John, *Kendrick*. As regards believers, the fiery power of the Spirit. As regards the unrepenting, fire of wrath, verse 17, *Bengel*. "*Cometh*." His personal acquaintance with Jesus was by no means certain, *Ewald*, *Ellicott*. Contrary opinion, *Alford*.

17. *Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*

Fan. A fork or shovel, for flinging the grain in the wind, means a *judicial fan*.

1. The thresher and the fan. 2. Wheat and the barn. 3. Chaff and the fire.

Hand. Implies a readiness, a warning to His foes.

Purge. Gr. *through* and *through* i.e. from end to end.

Either separate chaff from the grain, or gather the grain.

Floor. Gr. a *circle*, a spot, where grain is trodden by oxen.

Visible church will be thoroughly purified, sooner or later.

In life we are in the *field*, in judgment on the *floor*.

Temple, type of the church, built on *Araunah's* floor. 2 Chron. iii. 1.

The holy, and unholy, cannot be separated by discipline. Matt. xiii. 30.

Gather. First the scattered sheaves, then the threshed grain.

Wheat. *Matt.* *His wheat: i.e.,* worthless chaff belongs to no one.

Oriental wheat has six or seven ears to every head.

Garner. *Barne, Tyndale,* any repository for safe keeping.

In Palestine, generally a place under ground, covered with straw.

God, the heavenly Husbandman, *Jo. xv. 1.* He has *Vineyards.*

Cornfields, Shepherds, Flocks, Herds, Wine-Press.

Threshing-floors, Laborers, Garner-houses, and Place for burning chaff.

Chaff. Anciently burned, now food for beasts.

In the East there is no hay found for brutes.

"Ungodly like the chaff which the wind driveth." *Ps. i. 4.*

Israel, sifted. *Amos ix. 9* Incorrigible, cast off.

Fire. Souls sustained by God, immortal in woe.

No church without chaff. *Matt. xiii. 30.* No garnering the stubble.

Fan. Sheets are now used. American fan, or mill, unknown in the east. "*Floor.*" Theocracy, *Lange.* Messiah's sphere of action, *Ewald.* Judea in ideal sense, *Meyer.* Mankind, *B. Crustius.* Jews, *De Wette.* ἀσβέστος. Homer's favorite, unceasing, *ever burning.* With us, cannot burn. Applied to fame, laughter, strength, flowing ocean, *Aeschylus.* Utter destruction, joined with continued conscious existence, *Brown.*

18. *And many other things in his exhortation preached he unto the people.*

Preached. *Gr. Glad tidings,* given as by a teacher. *Luke i. 19.*

See Notes.

As a preacher John was 1. Affectionate. 2. Practical. 3. Popular.

4. Evangelical. 5. Faithful. 6. Bold. 7. Zealous. 8. A martyr.

He preached Christ's Kingdom 1, not of this world, but world wide.

2, not ostentation, but truth. 3, not false peace, but true help.

4, not of law, but salvation. 5, not demands, but grace.

Many. *Gr. Other exhortations.* Variety of subjects, as hearers needed.

19. *But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done.*

Herod, Antipas. *Luke iii. 1.* A frivolous worldling, yet desired to see Jesus.

Our Lord did many things, and Herod heard Him gladly. *Mark vi. 20.*

Reproved. John spared no sins, was not afraid of the king's wrath.

No time server, neglecting duty, for the favors of the throne.

He might excuse himself with, "I am not responsible for the king."

"I might lose the king's support and frustrate my labors."

"I may expose myself and my disciples to danger." &c.

John before Herod. 1. A faithful preacher. 2. An innocent victim. 3.

An avenging accuser.

The evils. Rulers amenable to the gospel pulpit. Luke xx. 25.

Ministers unfaithful, unless, they rebuke those in high places as well as the poor. Lev. xix. 17.

Herodias. Herod's niece and sister-in-law, grand daughter of Herod the Great.

He forsook his beautiful wife, daughter of Aretas, king of Arabia, and wickedly married Herodias. Salome, *her* daughter by Philip, trained to follow in a similar course. See Matt. xiv. 6.

Incest, murder, and adultery characterize the Herods.

ΦΙΛΙΠΠΟΥ, "Philip's," omitted by Tisch. and Alford. Read "his brother's wife," Cod. Sina.

20. *Added yet this above all, that he shut up John in prison.*

Above all. Herod's sins had already reached a fearful height.

Against light revealed, and conscience condemning.

Licentiousness pre-eminently begets *shamelessness* in the guilty.

The soul hardens rapidly, under the fires of lust.

In prison. Imprisoned two years before Christ began to preach.

It is only *mentioned before* our Lord was baptised.

God doth not reward His servants in *this* world. 1 Jo. iii. 13.

Let us take heed, if the wicked *applaud* us. Luke vi. 26.

Ancient prisons, were dark cells, under palaces and castles.

Bound to wood-blocks, sleep was difficult, ease impossible.

"Iron entering the soul." Ps. cv. 18. Illustrated in the history,

Of the *Bridge of Sighs*, and *Bastiles*, victims lost their sight.

Some desperate ones begged visitors to put them to death.

Le Motte was in prison 54 years, another in *Venice* 30 years.

The world might say "See what John hath brought upon himself."

Christ, "See my faithful witness, great will be his reward!" Luke xviii. 30.

Prison. Thus treated by Herod through *envy*, *Josephus*. *Ἰπποκρίθ*. added guilt to guilt, in classic use, *Foots*. To persecute, adds to one's sin, *Bengel*.

21. *Now when all the people were baptised, it came to pass, that Jesus also being baptised, and praying, the heaven was opened.*

The people. With *Divine* meekness, He waited till all was done.

Jesus also. Circumcised, purified, baptized, fulfills all righteousness.

Matt. iii. 15.

Baptized. Proved it a rite of no small import.

Some exalt it above, others degrade it below its value.

Others invest it with magic charms against sin.

Divine grace is *tied* to no sacrament. Luke xxiii. 43.

Praying. *Thrice* the Spirit descended while He prayed.

Original Gr. hints at a *specialty fervent* manner of prayer.

Prayer hallowed His baptism, and choice of Apostles. Matt. iii. 15.

Luke vi. 13.

Renunciation of a crown. Jo. vi. 15, and His transfiguration. Luke ix. 29.

His journey to Calvary, scene of Gethsemane, and the Cross itself.

The hour of baptism should ever be a season of prayer.

John reverently declined. Matt. iii. 14. With O. T. saints, he trusted the Messiah as his Saviour.

His baptism, His solemn *inauguration* as the Messiah.

As Levites were consecrated in office, *by sprinkling*; this, the only end attained, as He had no *sins* to wash away. "*All righteousness*" was thus carefully "*fulfilled*."

Our Lord solemnly engages *thus* to fulfil the entire law.

Though *sinless*, He identified himself with penitents.

Not *ashamed* to come among a crowd of sinners. Heb. ii. 11.

Heaven. A stupendous miracle witnessed by *all*.

Our Lord first *officially* made known to John. Jo. i. 31-34.

Opened. Figure of a door. Mark, i. 10. Gr. *rending*.

Prayer, a key, unlocks the treasures and doors of Heaven.

Chronology. In September, *Lightfoot*. Tradition reports a fire kindled on the Jordan, *Justin M.* Jesus incapable of regeneration. Infants being the same, are to be baptized, *Footes*. His object.—His mere *contact* with humanity, He would *cleanse*, *Stier*, *Lange*. Subject to death, *Ebrard*; to elicit the declaration of His Messiahship, *Paulus*. Feeling of sinfulness, *Baur*; incompatibility of weakness of the flesh with life of the Spirit, *Hoffman*; confirm his followers, *Ammon*; sanction John's baptism, *Kuinoel*; obligation to the law, *Ostander*, *Brown*. Before Spirit's descent, He acted like an ordinary Israelite, *Olehausen*. "*Opened*." A violation of decorum, if in presence of the people, *Oosterwee*. Only witnessed by John, *Meyer*.

22. *And the Holy Ghost descended in a bodily shape like a Dove upon him, and a voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased.*

Holy Ghost. Luke i. 15. Third Person in the adorable Trinity. See Notes.

Descended. Heaven above, as opposed to earth and its impurities.

Bodily, &c. No vision, actual form of a dove was seen.

Dove. Its character. Luke ii. 24. See Notes.

It rendered visible, *spiritual union* of the Son and Spirit.

Symbolized *purity, peacefulness, and meekness.*

Upon. Hence the Church lays on its hands in consecrating acts.

A voice. Audible, pointing out *The Son.*

Beloved. *God Himself* gives this title. Eternal Sonship.

The nearness of relation, and infinite love, are noted.

Pleased. Gr. *Delight.* The ineffable complacency of the Father.

"Mine Elect IN WHOM MY SOUL DELIGHTETH." Isa. xlii. 1.

THE ETERNAL GODHEAD of Christ, *alone explains such words*

Son. 1. By eternal generation. 2. Miraculous conception.

3. By special consecration. 4. By resurrection and enthronement.

Doctrine of the Triune God here exemplified.

The Father speaks. The Son acknowledged. The Spirit descends.

"*Bodily, dove.*" Flame, like Shechinah, *Major.* Ray of light, gently, swiftly, evenly. Jews did not regard dove, emblem of the Spirit, *Oostersee.* Undulating light, *Milman.* Its rapidity, *Fritzsche.* Purity, *Olehausen,* Creative power, *B. Crusius.* Fulness of life, *Lange.* A chance dove, *Paulus.* A meteor, *Meyer.* Lightning, *Kunze.* Swift flight, *Neander.* Straight course, *Winer.* A vision, *Origen, De Wette.* A real dove, *Augustine.* Go to the Jordan and see the Trinity, *Augustine* agt. *Marcion.* Trinity first distinctly revealed, *Lange.* Sacrificial use of the dove, *Cocceius.* Actual fact as recorded in the form of a dove, *Alexander, Brown.* Luke's account concise, wholly independent of the others, records three additional particulars, 1. All the people *had been baptized before the Lord's baptism.* 2. He was *praying* at the time of the descent of the Spirit. 3. The Spirit appeared in a bodily form, *Alford.* (Ed.) λεγουσ., cancelled, *Tischendorf, Oostersee.* Omitted, *Cod. Sina.* το πνευ., article, definite with *emphasis.* *Middleton.* αγγελος, more expressive than only-begotten of *Homer.* ηυδοκην, the time of assuming the Messiahship,—aorist. *Viger.*

23. *And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.*

Jesus, His *spiritual* name. **Christ,** His *official* name. Had other names, Second Adam, 1. Cor. xv. 45. Advocate, 1. Jo. ii. 1. Amen,

Rev. iii. 14. High Priest, Heb. iii. 1. Author of our faith, Heb. xii. 2. Bishop, 1. Peter, ii. 25. Bread, Jo. vi. 33. Brightness, Heb. i. 3. Captain, Heb. ii. 10. Door, Jo. x. 7. Firstborn, Col. i. 13. Forerunner, Heb. vi. 20. Foundation, 1. Cor. iii. 11. Heir, Heb. i. 2. Hope, 1. Tim. i. 1. Judge, Acts x. 42. King, Luke xix. 38. Lamb, Jo. i. 29. Light, Jo. viii. 12. Lord, Acts x. 36. Master, Matt. xxiii. 10. Mediator, 1. Tim. ii. 5. Nazarene, Matt. ii. 23. Passover, 1. Cor. v. 7. Resurrection, Jo. xi. 25. Shepherd, Jo. x. 11. Beloved, Matt. xvii. 5. Teacher, Jo. iii. 2. Way, Truth, Life, Jo. xiv. 6. Vine, Jo. xv. 1. Bright and Morning Star, Rev. xxii. 16. &c.

Began. Refers to the commencement of His ministry.

Thirty. The time priests entered on official service. Num. iv. 35.

Joseph stood before Pharaoh, and David began to reign, at thirty.

He patiently conceals himself about thirty years.

No ministry could have been more useful or necessary.

The silence and humility of His quiet labor, instructive.

Seventy-five generations extend through 4000 years.

No living monarch's line extends over a thousand years.

I sin, B. C. burned Chinese Records, and 460 scholars, that his dynasty.

should seem *one*, from the beginning, to the end of time.

Mary's genealogy in Luke, *Joseph's* given in Matt.

Writing for Jews, Matt. traced Christ to Abraham.

Luke for Jew and Gentile, traced Him to Adam.

Luke's record *ascending*, Matt.'s, *descending* ancestral line.

From David to Babylonian Cap. Luke gives 21; Matt. 14 names.

The hope of ancestral relation to the promised Messiah, preserved jealously these family records of the Jews. Luke i. 55.

Joseph. Luke i. 27. Biblical notices. **Heli.** The legal father of Joseph.

ἀρχιμενός of His ministry, *Justin*, *Euthym.*, *Bengel*, *De Wette*, *Meyer*, *Olshausen*, *Alford*, *Tischendorf*, *Oostersee*, *Brown*. His thirtieth year, *Calvin*, *Grotius*, *Besa*, *W.* & *W.* E. V. was about thirty, *Origen*, *Rosenmuller*, *Doddridge*. About 31, *Vogel*; 32, *Allin*, *Lardner*; 33, *Paulus*, *Macknight*. "Supposed," believed, *Bengel*. "Heli." The genealogies of Luke and Matt. are harmonized; 1. By each one from David to Joseph having two names. 2. Joseph's mother marrying twice, son of one by birth, son of the other by adoption. The two records, those of these two fathers. Luke traces the line through Heli, and not through Jacob, *Julius Africanus*, A. D. 200. This makes Christ's descent from David not through Joseph, but Mary. 3. Mary, an heiress, married in her own tribe, her husband assuming her father's name. Neh. vii. 63. 4. Mary the daughter of Heli. An unsolved difficulty, *Alford*, *Meyer*. Luke's record of

Mary, and Matt.'s of Joseph, *Bengel, Lightfoot, Hale, Major, Lange, Oosterzee, Olshausen, Ebrard*. Anciently both were thought Joseph's. Others make Matt.'s the *regal* descent from Solomon. Others, natural descent through Nathan from David, *Mull, Ellicott*. Jewish records burned by Herod, *Eusebius* quoting Apocryphal Gospel of *James*. Questioned by *Oosterzee*. *Heli*. It is maintained by Lord A. Harvey, the latest investigator of the genealogy of Christ, that Heli was the real brother of Jacob the father of the Virgin herself. *Ed.*

24. Which was the son of Matthat, which was the son of Leei, which was the son of Melchi, which was the son of Janna, which was the son of Joseph.

25. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Eli, which was the son of Nagge.

26. Which was the son of Maath, which was the son of Mattathias, which was the son of Semai, which was the son of Joseph, which was the son of Juda.

27. Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri.

28. Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er.

μαδάμ for μωδάμ. *Lachmann, Tischendorf.*

29. Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi.

30. Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim.

31. Which was the son of Melen, which was the son of Menan, which was the son of Mattintha, which was the son of Nathan, which was the son of David.

David. Life and history. Luke i. 27. No caviller ever denied Jesus being of David's line.

Had both these genealogical records perished, we have the positive declaration of the Holy Ghost. Luke i. 32. 35.

Naturally and legally his son and heir. Acts ii. 30; xiii. 23. Rom. i. 3; 2. Tim. ii. 8.

A royal bearing given to His words, deeds, and even silence.

Bright and morning star, yet root and offspring of David. Rev. xxii. 16.

Μεννά for Μαίναν, *Lachmann.*

82. Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson.

83. Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda.

τοῦ Ἀδάμ—*Adem, Tischendorf.*

84. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor.

Abraham. Luke i. 55. Life and character. See Notes.

85. Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala.

86. Which was the son of Cainan, which was the son of Arphasad, which was the son of Sem, which was the son of Noe, which was the son of Lamech.

"*Cainan*." Not in original Heb. but in Septuagint, translated B.C. 300. Several theories: 1. Luke copies, but does not endorse the record. 2. Name omitted in the Heb. text by the translators' error, *Alford*. 3. It crept into the Greek of Luke by transcribers' error, *Lightfoot*. Neither Moses nor Luke wrote it, *Spanheim*. By mistake copied from ver. 37, *Bochart*. By the seventy, *Grotius*. Before Luke's time, *Usher*. Septuagint more reliable than Heb., *Mill*. Luke had access to unrevealed O.T. Hist., *Oxford*. Cancelled, *Beza*. Retained, *Bengel*. Retained, *Cod. Alex.* Omitted, *Cod. Cant.* *Kaivap* *Cod. Vat.* and *Cod. Sina.* *Tischendorf*. *Nos.* Luke xvii. 26. See Notes.

87. Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan.

Methuselah, died the year of the deluge, 969 years of age, oldest of men
Gen. v. 27

88. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Of Adam, by creation, of God, by eternal generation.

He disdains not to be numbered among *mortals*.

His low appearance, and exalted dignity. 1. His Person.

2. His work. 3. His Kingdom. 4. His Future.

Son of God. First Adam, and Jesus the Second Adam, both sons of God.

Genealogy with respect to redemption.

1. Adam, head and representative of humanity, needs redemption.

2. Christ, His greatness, who undertakes redemption.

3. The glory of God, who ordains redemption.

What shortlived being is man, 75 *generations* have come and gone.

How little we know of their glory or shame.

Their joys, sorrows, hopes, fears, cares and plans !

This dying state, made a living one, through Christ. Jo. xiv. 19.

All things are of God through Christ, by Christ all things are restored to God.—*Bengel*.

CHAPTER IV.

1. *AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.*

Jesus. Luke i. 31. See critical Notes.

Full of the Spirit. The Lord and Giver of Life.

Holy Ghost. The Third Person in the Adorable Trinity.

Luke i. 35. See Notes.

Returned. Having been baptized by John. Luke iii. 21.

Jordan. Luke iii. 8. See Notes.

Led. By an extraordinary, but not miraculous impulse.

Those led into temptation by the Spirit, will also be led out. 1 Cor. x. 13.

He did not seek the conflict, nor shun its violence.

Led not into unknown results, but for special purposes.

Spirit. Not His own, but the Spirit of God. John iii. 34.

Wilderness. The exact spot unknown; it was far from human aid.

Luke i. 80.

The Divine Victim was prefigured by the scape-goat. Lev. xvi. 22.

Adam's fall changed Paradise into a wilderness.

Jesus' victory changes a wilderness into a Paradise.

A monkish *delusion* that cities alone expose to temptation.

"Was led by the Spirit," *ἡγέτο*, was carried, *Lightfoot*; irresistibly led, *Oostersee*. Matt. *ἀνῆχθη*, was brought up. Mark, *ἐβαλλεῖν*, putteth him forth, i.e., the Spirit hurrieth, or driveth him; In each case the Evangelist attributes the impelling agency to the Holy Ghost, not to Satan. Dr. A. Clarke. *ἐν*, into the very midst, Major. "wilderness." Supposed scene called Quarantaria in memory of the forty days, *Kitto*. A rock, perpendicular, and nearly as high as Gibraltar, *Thompson*: 1200 or 1500 feet high, *Robinson*. Scene, east of Jordan, *Stanley*. Lofly, naked peak, overlooking Jordan and Dead Sea, *Lightfoot*, *Lange*, *Oostersee*, *Major*. Arabian desert, *Greswell*, *Alford*. τῇ ἐρήμῳ, *Cod. Sina.*, *Alford*. Milton's *Paradise Regained* founded on this Temptation Scene.

2. *Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.*

Forty days. Time of the Deluge coming. Time Moses and Elijah fasted.

Goliath dared the armies of Israel forty days, and *fell the last*.
 Ezekiel commanded to lie on his right side, forty days. Ezekiel iv. 6.
 The time Jesus fasted, not the duration of the conflict.
 Equalled by the forty days of victory in his life, after His resurrection.
Tempted. Gr. *Tested*, as metals by fire, and of standard purity. Luke xi. 4.
 God thus *tries*. Gen. xxii. 1, but never *tempts*, i.e., entices to sin. Jas. i. 18.
 Satan's *means* are wiles, darts, snares, depths, deceivableness, &c.
 He darkens the mind, perverts judgment, excites pride, envy, malice, &c.
 Seasons of great mercies, are often followed by severe trials.
 Pirates assault *freighted* vessels, letting *empty* ones pass.
 Abraham, David, Peter, and Paul, illustrations.
 Christ's *entire life* a conflict with the enemy.
 First Adam overcome in a garden. Second Adam conquers in a desert. Heb. iv. 15.
 The Divine *Awarder* of prizes, Himself among the *wrestlers*.
 He who crowns His saints, Himself crowned Victor.
 The most remarkable scene described in Scriptures.
 The Almighty Son, meeting the foe, face to face, in trial.
 He attacks human corruption at its *root*, by subduing Satan.
 Idea of *redemption*, presupposes bondage to a foreign power.
 First and second Adam, were tempted from *without*.
 But Satan could not appear under a *mask* to Christ.
 Satan's ordinary daily assaults on us, a *perfect mystery*.
 How he tempted Jesus, must for the *present*, be one also.
Devil, the *slanderer*. Mark calls him Satan, the *adversary*. chap. i. 13.
 Matt. emphatically designates him *the tempter*, chap. iv. 8.
 Chief of *fallen* angels, he has raised himself "to this bad pre-eminence."
 A gigantic *intellect* without *goodness*, *mind* without *love*.
 Various described in Holy Scripture; each name sets forth some phase of character or work; as—
 "A murderer," John viii. 44., "god of this world," 2. Cor. iv. 4.,
 "prince of the power of the air," Ephes. ii. 2., "wicked one,"
 1. John v. 15., "roaring lion," 1. Peter v. 8., "angel of light to deceive," 2. Cor. xi. 14., "liar," John viii. 44., Beelzebub," Matt. xii. 24., "Belial," 2. Cor. vi. 15., "tormentor," Matt. xviii. 34.,
 "accuser of our brethren," Rev. xii. 10., "leviathan," Isa. xxvii. 1.
 "Apollyon," Rev. ix. 11. "dragon and old serpent," Rev. xii. 9.
 "lightning," Luke x. 18., "wolf," John x. 12., "fowler," Psalm xci. 80., "dog," Psalm xxii. 16., "adder," Psalm xci. 13. &c.
 His attempts to *defeat* only *advance* God's designs in the end.

Eat. Jewish customs at their meals. Luke vii. 36. See Notes.
He doubtless knew that Christ had left heaven.
He had witnessed the Lord's baptism and miracle.
Success over the first Adam, assured Him of a victory over the *Second*.
He had robbed us of *Paradise*, why not rob Jesus of His *crown*?
Whom will the vanquisher of Job, David, Peter, spare now?
False teachers never warn men of Satan's power and malice.
The Scriptures abound with exhortations, to be on our guard.
Nothing. A miracle. No one has survived hunger *eighteen* days.
Hungered. Divine aid withdrawn, proves His humanity.
Beasts. Mark i. 13. Adds terror, and aggravates the horrors. of the scene.

"*Forty days.*" Temptations began at their end, *Fulgate, Pearce, Major*. Rome derives her Lent from this fact. The Church of Christ admits no such institutions as *obligatory*. Chains of superstition cling to Rome's converts, even *Quesnel* makes Jesus do *penance*! Tradition makes Adam's trial 40 days, *Andrews*. *πειρασμόν*, to make proof or trial of; *tempt, solicit to evil*. Scribes and Pharisees, instruments, *Lange*. Our Lord's temptation, a myth, *Strauss*, of notorious reputation. A Parable, *Schliermacher*. External, but in symbolical language, *Rosenmüller, Kuinoel, Bengel*. A vision of Satan, *Origen, Olshausen, Huebner*. A vision of God, *Farmer*. Ordinary work of the imagination, *Paulus, Gratz*. (Rationalists.) Morning dream like Solomon's, *Meyer*. Conflict in His mind, *Etchhorn* Inward act, objectively described, *Ullman*. Symbolical picture of His inner life, *Neander*. Ascribed after Oriental manner to Satan, *Oostersee*. Evidently supernatural, and narrative *objectively historical*, *Alford*. Tempter deceived in the assault, *Gregory of Nyssa*. Personal agency of Satan, *Ellicott*. The hint, this was the Lord's own thoughts, as impious, as absurd, *Alexander*. Assumed the form of an angel of light, *Secker, Brown*. Partly visible, the rest by description, *Bengel, Alexander*. Satan assumed form of an aged pilgrim, *Doddridge*. A discourse changed by tradition, *Norton*. *ὁ διαβόλος*. "The Slanderer," (slanderers are the children of the devil). Satan regarded as a superstitious being in the dark ages, like *elves and fairies*; priests represented him as a merry creature, or a *fawn*, *Hag*, *His. Doc.*, vol. 2, p. 527. An Oriental figure, *Unitarians, Swedenborgians*. An evil principle co-ordinate with God, *Dr. Clarke, B. Franklin*. Devils supposed to be the souls of the damned, *Josephus*. The time of the temptation thought by *Lightfoot* to have been September. The tempter visible to Our Lord, and to Paul also, 2. Cor. xii. 7, *Lightfoot*. Jesus unconscious of the Divine Aid during this conflict, *Olshausen*. Satan's assaults denied, because we are unconscious of them, *Paulus*. But this argument would exclude God from the human soul, *The Author*. "I, Satan fell." "Thou, the Son mayest fall too," *Bier*. *ὕστερον*. "afterwards," cancelled, *Tischendorf, Alford, Oostersee*. Omitted, *God, Stna*.

3. And the devil said unto Him, If thou be the Son of God, command this stone that it be made bread.

If Thou. Either doubt your Sonship, or prove it by a miracle.

He tries hard to make believers doubt their adoption.

Son. Jesus, *common* name. Christ, *official*. Son. His *filial* name.

Luke i. 35.

Father of lies unintentionally a *witness* for the truth.

Temptations in the O.T., and in the N.T., begin by doubts being insinuated.

Command. *Ironically*; appealing to His hunger and confidence.

Stone. Wicked trying to convert stone to bread, oft change bread into stone.

Satan in temptations, often offers *stones* to the hungry.

Bread. Materials, baking, &c. Luke vii. 33. See Notes.

"If God be Thy Father, He hath forgotten Thy wants."

The sin not one of gluttony, but distrusting Providence.

The Hebrews' sin, questioning his willingness to relieve them. Exod. xvi. 3.

The Lord had meat the world knew not of. John. iv. 32.

The world prepares *magical* manna for its devotees, in the wilderness.

Its origin, wicked devices. Its character, selfish gratification.

Its guilt and poverty in the inner and outer man.

"*Command,*" &c. As if to say, Thou art hungry, how unworthy the Son of God! *If he*, free thyself from this weakness and want. Else no man will believe thee, *De Wette*. The tempter acknowledges the Son of God to be omnipotent, *Bengel*. Distrust Divine Providence, and make use of unlawful means to supply thy wants, *Dr. A. Clarke*.

4. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Answered. He often replied to the *secret thoughts* of men.

He might have hurled him back to the prison of despair.

But His every word and deed, for the *instruction* of the church.

Written. Materials, manner, antiquities. Luke i. 63. See Notes.

First quotation refutes false doctrines, second false interpretation.

Third false authority. *Faith* transforms bread into *manna*.

Eve rightly repelled the Tempter with "The Lord said."

From His birth to His death, He ever recurs to "The Word."

Live. "Life hid with Christ in God," alone *true life*. Col. iii. 3.

Alone. Gives great *breadth* to the fourth petition of the Lord's prayer.

If He needed such bread, how much more, *man*.

Desiring the bread of disobedience, one is already Satan's captive. 11

Having Christ, the Heaven-descended bread, we shall never hunger.

John vi. 58.

Israel, hungering, saw bread rained down from heaven.

No strait, however pressing, should shake our faith in God.

Word. Preservation, a constant act of creation.

By His Word, all things at first were created. John i. 3.

The first perfect resistance, since Tempter ruined Adam. Luke xi. 4.

Heretofore a conqueror, Satan is now a vanquished foe. Ps. lxxviii. 18.

Adam's yielding, stands at the threshold of the Old Testament.

Christ's vanquishing, stands at the threshold of the New.

A surprise, as well as consternation on Satan's part.

David chose three stones, Our Lord three texts to meet the foe.

ῥήματα. A thing, a truth, reality. *ῥήματα*. Words of Jesus, Luther. Creative cause of all nourishment, Olshausen. Deut. viii. 3, Moses refers to *manna*. Italics in English version have nothing in Hebrew, Trench, Oostersee. *λέγων*, "saying," also the clause "but by every word of God," omitted by Tischendorf and Alford. "Wanting bread, I have made meals on God's promise." Henry. Order of the temptation, 1, a distrust of providence. 2, presumption. 3, ambition, Brown. Adam fell in the garden, surrounded by beauty and abundance. Christ triumphed in the desert, surrounded by desolation, and pinched with hunger, Ed.

5. And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

High mountain. Tradition has selected *Quarantaria*, near Jericho.

Balak thus changed the ground for Balaam's ungodly work.

Tempter, defeated, returns as cunning as ever.

The mountain tops of spiritual life are dangerous.

Highest elevations, border on the deepest precipices.

Sheweth. How the Tempter works, is still a profound mystery.

Kingdoms. An overwhelming appeal to the ambition of a mere man.

Moment. Superhuman power, in this violent assault.

A general collects his forces, and hurls them against one point, often the weakest.

The imagination dazzled, and judgment surprised in this temptation.

But Earthly joys, and glory of momentary duration.

ο διαβολος, "the devil," cancelled, Tisch., Alford. εἰς ορος ὑψηλον, "into a high mountain," cancelled, Tisch., Alford. Omitted, Cod. Sina. Scene of this temptation,

see Matt. iv. 8. Quarantaria, *Porteus*. Bethabara, *Lightfoot*. Nebo or Pisgah, *Ellicott*. Horeb, *Origen*. "world," Palestine, *Kuinoel*. Heathendom, *Meyer*. World in widest sense, *Alford*. "showed," Actual exhibition, *Lange*. Palace splendors, *De Wette*. Scenes of pleasure and triumph, *Doddridge*. The temptation inward, since no literal mountain commands such a view, *Olahausen*. To his eyes as far as the horizon; the rest possibly by enumeration and indication, *Bengel*. "moment of time." Pointing out the supernatural character of the vision, *Alford*. The display was sudden, hence the temptation was strong, *Bengel*.

6. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

Power. Sceptres, robes, thrones, armies, reins of empire, often Satan's gifts.

Give thee. They had for ages been pledged to Christ by Jehovah. Ps. ii. 8.

Never consent to receive from Satan, what God promises.

Temptations, striking at God's throne, are most perilous.

Glory. Crowns, palaces, gardens, equipages, armies, what men call glory.

Courts, life-guards, pomps, field-shows, country seats, &c. &c.

Man everywhere naturally loves and longs for "glory," indicative of immortality.

Satan conceals cares, dangers, calamities, treasons, sorrows.

Woes skilfully hid under false colors, and delusive splendors.

The temptation implies, that His Father had abandoned Him.

Delivered. Jesus names him "prince of this world." Jo. xii. 31.

He offers to abdicate his seat, in favor of Christ.

He confesses a *Greater One* in creation, than *himself*.

I will. He does not speak the truth, he is "father of lies."

To dispose of the world and its interests, belongs finally to God.

He never lies more boldly, than when he *promises*.

The realm of futurity, is held supremely and solely by God.

I give. Three lies, against, 1. God's justice. 2. His sovereignty. 3. His providence.

Boasting, while the chains of fire were checking his wrath. Jude 6 verse.

He does not say "Resist, and I will arm the world against Thee!"

He promised to *Eve*, to *Jesus*, and will to us.

δοξας. "glory." Satan appeals to the same motive, which cost him heaven. Isa. xiv. 12, 13. 1. Tim. iii. 6. "is delivered;" this was not entirely false, *Bengel*. The enemy reveals himself openly as "father of lies;" for though power is given him over this

world and its sons, his assertion here is most untrue, *Alford*. His object to tempt our Lord to accept worldly pomp and pride, instead of a *spiritual kingdom*. This would gratify Jewish expectations, and save him from bitter persecutions, *Jacobus*.

7. *If thou therefore wilt worship me, all shall be thine.*

Worship. Kissing the hand, and prostrating one's self as Persians do. An act of a subject to a sovereign, *worship* in the higher sense, due to God only.

Boldly dropping his mask, Satan stands out as God's rival.

Hebrews yielded (Deut. xxxii. 17), and were punished. Lev. xvii. 7.

Resist unto blood. Heb. xii. 4. *Death better than sin.*

Satan true to his ruling passion loves honor even in ruins.

Worship given to heathen gods, really given to Satan. 1 Cor. x. 20.

If once made *partner* with God in the heart, Satan will soon be *proprietor*.

Adopting a new religion for *honor*, one worships Satan.

All Thine. Herod hazarded but *half* his kingdom.

Many peril *all* for honor; sell heaven for a *bubble*.

προσκυνήσας, 1. To kiss one's hand extending toward one in homage. 2. To worship, prostrate on the ground, as a suppliant, *Soph.* Adore, *Aesch.* Prom. 988, *Gesenius*. From *κνύω*, crouch like a dog; Orientals fawn, *Major*. From *κύνειν*. "to kiss," *Donne-gan*. Prostrate thyself, *Eisley*. Satan proposes no act of immorality, but asks the Lord to take from him (Satan) the sovereignty of the world, until He accomplishes His designs, *W. & W.* The tempter does not demand the highest degree of adoration; but Jesus shows that no degree, however low, can be given to a creature, much less to Satan, *Bengel*.

8. *And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Get thee, &c. Begone! An expression of the deepest abhorrence.

These identical words were afterwards addressed to Peter. Matt. xvi. 23. All kingdoms of earth, cannot balance one sin.

Written. Luke i. 63. Deut. vi. 13. Christ peculiarly honors the *Pentateuch*.

Our Lord is the very highest authority for its *inspiration*.

Assaulted, let us also draw our weapons from the Bible. 2 Tim. iii. 16.

Our Lord's reply was a renewed declaration of *war*. Gen. iii. 15.

He yields not a moment's advantage, or a hair's breadth.

Sword of the Spirit: 1. How dazzling its brightness. 2. How deep its wounds. 3. How decisive its triumphs.

Only. Not in the Hebrew. Deut. vi. 13. But Christ the **AUTHOR** of both, can *add* or *detract* as He pleases, in Infinite Wisdom.

What we supremely love, is our object of *worship*.

Serve. The Papacy discriminates the worship of *God* from worship of images.

All religious worship of every kind, *not* to God, is *idolatry*.

ways, &c. "Get thee behind me Satan." Cancelled, also *yap*, "for," *Alford*, *Tischendorf*, *Oostersee*. Omitted, *Cod. Sin.* Retained, *Weiststein*, *Brown*. Supposed that later Greek copyists had translated thus from *Matt.*, *Bengel*. Satan must obey, hence *Matt.*'s order preferred, *Brown*. Some led by *pride* to *ambition*, *Matt.*'s order, others *vice versa*. *Luke.*'s order preferred, *Mills*. *λατρεύουσιν*. Classical meanings, 1, to work for hire or pay. 2, to subject to. 3, to serve the gods with prayers and sacrifices. In N. T. sense, to render religious homage, or worship. Confined to religious worship in the Sept. Sometimes used in the N. T. for external religious service. Heb. viii. 5. Used also in the sense of offering sacrifice. Heb. ix. 9. *Ed.*

9. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

Brought. Led. Nothing however which implies *compulsion*.

No more inconsistent with Divine *dignity*, than being *scourged*.

His humiliation, was not in being *led*, but in being *tempted*.

A depth of Divine *repose*, demons could not *disturb*.

Jerusalem. Luke i. 15. History and antiquities. Luke xxi. 24.

Ruins. See Notes.

Pinnacle. Gr. *Wing*. The roof receded like a bird's wings.

The roof was flat, surrounded by a *balustrade*. Dent. xxii. 8.

High places of earth are slippery places.

Victims of ambition, raised by the tempter to *high honors*.

Temple. Luke i. 9. Mount Moriah was 500 feet high, very steep.

If Thou. Insinuates a groundless, vain confidence, on the part of Jesus.

Born in a stable, fleeing to Egypt, living under a carpenter's roof.

Thirty years in obscurity of a humble village, now hungry.

Unhonored, unattended, unpitied, among beasts. Mark i. 13.

Cast. Unbelief, worldliness, presumption, Satan's three great motives.

The sin. To *parade* a miraculous deed before the crowd.

If evil is done, Satan *persuades*, but cannot *compel*.

"*Pinnacle.*" The temple had no spires. The battlements were to prevent persons from walking off, *Doddridge, Major*. An outbuilding of the temple, *De Wette*. Perhaps the royal portico of Herod overlooking, at a fearful height, the Valley of Jehoshaphat, *Meyer, Alford*. Christ was tempted by *heights and depths*, *Bengel*. τοῦ "the" before *Son of God*, cancelled, *Campbell, Major*. Omitted by Satan through malignity, *Oesterzee*. This temptation scene a compromise of dignity, *Paulus*: if so, crucifixion was too, *Gregory*.

10. *For it is written, He shall give his angels charge over thee, to keep thee:*

Written. Satan with Bible in *hand*, and a text in his *mouth*.

A head full of Scripture, and a heart full of rebellion.

Devil turns theologian, opposes Jesus with his own weapons.

Abuses of Scripture: 1. Letter against the Spirit.

A poetical sentence, quoted against demands of Law.

The part that would have condemned the temptation, skilfully left out—

"*To keep thee in all thy ways.*" *Psa. xci. 11.*

2. **Dangerous.** Holy words finds an echo in the heart.

3. Only conquered by persistent searching of God's Word.

Angels. Luke i. 11. Not guardian angel, the plural is used.

Ministering spirits, instrumental agents of God. *Heb. i. 14.*

Charge. Providence, a ground of *confidence*, not *presumption*.

Satan injunt on the *ruin*, angels on the *salvation*, of saints.

Angels, guides for *paths*, not *precipices*; *necessities*, not *passions*.

Teachers are to *enlighten* us, not to follow our *infatuation*.

Promises embraced, "*munitions of rocks*" to the soul. *Isa. xxxiii. 16.*

So often baffled by the Bible, Satan hates it intensely.

Men "*wrest the Scriptures,*" and grace is changed to lust. *Jude, ver. 4.*

2 Peter, iii. 16.

"*It is written.*" That temptation is the most specious which appears to cite Scripture appropriately, *Bengel*. A vile abuse of Scripture to persuade thereby to sin, or plead for sin, *Trapp*. That God has promised to protect and support His servants is true, but only when they walk in the *path of duty*; out of that *path* there is no *safety*. *Dr. A. Clarke*.

11. *And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

Bear. The tender care of nurses towards infants.

Lest. Peradventure. **Dash.** Strike or stumble. *Ps. xci. 11.*

Stone, in the path, "Thy foot shall not stumble &c." Prov. iii. 23.

A proverbial expression indicating *danger*.

God's entire attributes are pledged to protect us in duty.

"As thy day is so shall thy strength be." Deut. xxxiii. 25.

But promise not thyself, *more* than God has pledged.

Satan quotes a correct *principle*, but makes a wrong *application*.

The text is both misquoted, and misapplied.

"*And in their hands they shall bear thee up,*" literally, *on their hands*; a metaphor taken from a nurse's management of her child, *Dr. A. Clarke*. "*Lest at any time thou dash thy foot against a stone.*" Whereof the temple was built, *Bengel*. The words indicate the tender watchful care of our Heavenly Father, *Trapp*. Christ had repelled the first temptation by an act of faith, now the devil solicits him to make trial of his faith, to prove how far God would honor it. Learn, that the means we use to repel one temptation may be made through the subtlety of Satan the groundwork of another and a more dangerous temptation, *Dr. A. Clarke*. Most of the ancient saints failed in that point which constituted the strength of their character, Abraham, Moses, Elijah, &c. Even a virtue when in *excess* becomes of the nature of vice. *Ed.*

12. *And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.*

Said. All three answers were from the *Pentateuch*. Deuteronomy.

Satan cried; "It is written," Jesus answered, "It is written."

Tempt. *i.e.*, try thoroughly by criminal presumption.

Applied to God, it demands proof by further evidence.

Christ will not be tempted by presumptuous solicitation.

Neither will he tempt God, by presuming on *His* Providence.

This temptation was, 1. *Unbelief* in God's Word.

2. *Presumption* on God's Word. 3. *Apostacy* from God's Word.

"Christ was tempted in all points like as we are, yet without sin."

Heb. iv. 15.

"The prince of this world cometh, and findeth nothing in *me*." *John*

No one of a fallen race tempted, is without sin. Heb. iv. 15. [xii. 31.]

Our Lord's vanquishing the tempter by the Scriptures—

1. A *light* to our blindness. 2. A *spur* to our sloth.

3. A *staff* to our weakness. 4. A *crown* in our victory.

God's dealing with christians 1. Old way, yet always new.

2. Hard, yet kind. 3. Dark, yet full of light.

4. Solitary, yet ever a blessed way. Proverbs iv. 18.

"*Tempt.*" Wantonly testing a kind Providence, *Wakefield*. God is tempted when men are too much addicted to means as Thomas; or when they reject them as Ahas, *Trapp*. To expose myself to any danger, with the vain presumption that God will protect and defend me from the consequences of my rashness and folly, is to tempt God, *Dr. A. Clarke*. Uncalled fanatics and reformers have sinned through presumption, in forgetting this word of the Lord, *Slier*. Notwithstanding Satan's retort of the words, "it is written," Jesus did not allow them to be wrested from Him, but applied them three times. Scripture must be interpreted by and reconciled with, Scripture, *Bengel*. The plan of building theological or moral opinions on isolated fragments and texts of Scripture may be used to support any heresy, or any crime. The History of the Church affords mournful proof of this, *Ed.* Christ had *minimum of peccatum originale*, *Irving*. No sin in Eve, seeing attractions in forbidden fruit, but the will to eat, was sin, *Oostersee*. No believer vigorously tempted, escapes a stain, *Brown*. Saints must offer this petition, "*Forgive us our trespasses,*" until they leave this world.

18. And when the devil had ended all the temptations, he departed from him for a season.

Ended. Our temptations limited, "Thus far, and no farther, &c."
Temptations. If Satan cannot ruin our soul, he bruises our heel.

Gen. iii. 15.

In the wilderness, every allurements to ambition is often found.

In the garden, or on the cross, every avenue to pain is tried.

Thus the world tries *seductions*, then *threatenings* of wrath.

The greatest victories of Christ's Kingdom cause reaction.

Satan powerfully withstood Moses in freeing Israel.

Christ coming to atone, demons strenuously resisted Him.

In the coming "end," they will "come down in great wrath." Rev.

xii. 12.

If they gain no victory, there is still revenge.

Departed. But ceased not continually to torment Him.

Satan's victims thrown off their guard, often are lulled to sleep.

Season. Renewed. Matt. xxvii. 40; John vii. 3-4; vi. 15.

He sees the back ground of Peter's request. Matt. xvi. 22.

If Satan returns to tempt, so God does to aid us.

Implying that we must be ready for new onsets.

He vanquishes the first Adam, but is vanquished by the Second.

With the sword of the Spirit, He comes off Victor.

Capability of temptation, proves His perfect humanity. Heb. ii. 17.

Angels came. Mark i. 13. As hostile powers fled, heavenly powers surround Him.

Receives Heaven's homage and Father's smile among beasts. Mark i. 13.

Heaven a sympathising witness of the conflicts of earth.

The greatest triumph over the dark king, celebrated *secretly*.

None need dread demons or deserts, since *angels* are near.

Beasts. Mark i. 13. Daniel from the den of beasts advances near the throne. Dan. v. 29.

Our Lord from similar perils, proceeds to take the *crown*.

Objects of temptation: 1. Gives the Lord experience of His work.

2. Makes trial of the glorious qualifications He had received.

3. Encourages Him in the great work of redemption.

4. He learns how to succour them that are tempted. Heb. ii. 18.

5. Pledge that He will destroy the works of the devil. 1. John iii. 8.

"*Ended.*" In the course of this trial our Lord was tempted 1stly. To DISTRUST. "*Command these stones,*" &c. 2ndly. To PRESUMPTION. "*Cast thyself down.*" 3rdly. To WORLDLY AMBITION. "*All these will I give thee.*" 4thly. To IDOLATRY. "*Fall down and worship me.*" There is probably not a temptation of Satan but is reducible to one or other of these four, Dr. A. Clarke. There is no temptation against which this example may not furnish us with weapons and teach us how to use them, Bengel. "*For a season,*" lit. *till a time*. It expresses the devil's intention to return, Meyer. From this time forth the devil knew Jesus, Stier; more especially on the approach of our Lord's passion, the prince of evil returned, Vers. Ger. Matt.'s order preferred, Schleiermacher, Major, Brown, Alford. Narrated by our Saviour to His disciples, Olshausen, Norton. Unnecessary if inspired, The Author. "*Temptations*" addressed to the threefold division of our nature, body, soul, and spirit, Ellicott.

14. *And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.*

Returned. After John's imprisonment, a year after His baptism.

Events of the interval, briefly stated by John iv. 43.

Galilee. Luke i. 26. The records of Our Lord, confined mainly to His last year. See Notes.

Spirit. Luke iii. 22. He needed no *call* to preach the Gospel.

Fame, of miracles wrought by Him in Capernaum.

They brought crowds of hearers to His presence.

"*Spirit.*" His human soul, Crosby. Divine nature, Owen. Power of the full anointing of the Spirit received at baptism, Alford. "*Fame.*" Result of His preaching, Oestersee. Men felt the power of the Spirit, Bengel.

15. *And he taught in their synagogues, being glorified of all.*

Taught. The *Great Teacher*. His hearers the most favored of men. Saviour, thus glorified in a corrupt church.

Many reformers, so called, are only schismatics.

Synagogues. 1. Assembly. 2. Edifice. 3. Festal assembly of heaven. Heb. xii. 23.

First named 174 B.C. Small, without windows.

Men first worshipped in open air. Gen. xviii.

Then built a wall round the altar, but without roof.

In Greece, a mere *cord* marked the limits of a holy place.

Temples of Greece, without windows—lamps gave light.

Worshippers stood *without*, priests alone were *within*.

Synagogues built, when ten men of piety and means were found.

To erect one, was supposed a passport to heaven. Luke vii. 5. Hence multiplied.

In Jerusalem there were 460 in number. People sat facing the temple.

Rome has 360 churches, population 120,000, about 160 to a church.

The ark was in the western part, 19 prayers said, phylacteries read.

Law read. Twenty verses of Scripture expounded.

Antiochus forbade the reading of the Law under penalty of death.

Teachers sat. Matt. xxiii. 2. Service on sacred days, 2nd and 5th of the week.

Synagogue and mosque divide females from the audience by lattice.

Glorified. To be humble under honours—a rare virtue.

ἀγγελλον, announcing good or evil tidings. *κρυπτὰ*, critical notes, Luke ix. 2. Same as *caduceus*, wand of peace, borne by the herald in time of war. Proclamation made on authority. *εὐαγγέλιον*, always good news. Luke xi. 1 discriminates, *ἑρμηνεία*, Campbell. *ἐκκλησία*.—Assembly of Greek freemen, and *ἐκκλησία*.—Called out of the people, Church summoned out of the world. Christ, Matt. xvi. 18, engrafs a more august sense on it, Campbell. First, assemblies, then, buildings—similar to *Theseus'* temple now at Athens. One at Hebron described by *Josephus*. Pantheon at Rome, without window, massive and dark. Females invisible formerly, as in mosques now. "*Glorified*." Universal applause, Campbell. Exceedingly admired, *Hammond*. Having withstood temptation, gains glory, *Bengel*.

16. *¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

Came. Properly identical with the record in Matt. xiii. 54.

Nazareth. Luke i. 26. His sisters dwelt there. Matt. xiii. 56.

Mary had retired to Cana, her permanent home.
 Brought up, His entire life to 30 years of age, the priestly age.
 This the turning point in our Saviour's life.
 Hitherto He had met with a kind of toleration.
 Henceforth the city of David is no safe dwelling-place for Him.
Custom. Creatures of habit, men's minds become set. Jer. xiii. 23.
 An element of great power, in controlling mankind.
 Our Lord thus bids us cultivate *regularity* in religious duties.
 If the sinless Jesus, how much more ought *sinners* !
Went, &c. His Father's *day, word, and worship*, acknowledged.
Sabbath. Heb. Rest. Luke vi. 2-5. See Notes.
 In Sabbath battles, the assailants are generally defeated.
 Those firms desecrating it, generally become *bankrupts*.
 Nations despising God's day, uniformly punished. 1. Sam. ii. 30.
Stood. Hitherto a hearer. Henceforth *the Great Teacher*.
 It implied, He desired to read a Scripture Lesson.
Read. Bible ought ever to be heard in God's worship.

"*Nazareth.*" His enemies had little opportunity to arrest Him, *Ellicott*. They could only watch and annoy. *Andrews*. He took Capernaum on His way. Luke iv. 23. *Alford, Kraft*. Same as Matt. xiii. 53. Mark vi. 1. *Lange, Alford, Schleiermacher, Brown*. Different, *Meyer, Stier, Robinson, Tischendorf, Wieseler, Ewald, Andrews*. "*Custom,*" as having preached for some time, *Brown*. Time preceding His 80th year, *Oostersee*. He returned after brief intervals to the Feasts, *Olehausen*.

17. And there was delivered unto him the book of the prophet *Isaias*. And when he had opened the book, he found the place where it was written.

Delivered, by the Minister, a roll, the day's lesson.
A solemn moment, after thirty years of silence.
Book. Materials and method of writing. Luke i. 63. See Notes.
Prophet. Luke i. 70. *Isaiah*. Luke iii. 4. Character and life.
 See Notes.
Opened. Gr. *unrolled*. Parchments rolled. Christ first opens the O.T.'s matchless treasures, Himself the Inspirer.
Found. Selects it, to correct *worldly* views of the Messiah. Isa. lxi. 1.
Written. He read from the *Septuagint*, not the *Heb. original*.
 Antiochus 174 B.C., put to death those who read the Law.

"*Opened*," evolvere volumen, frequent phrase. By divine direction, *Meyer*: corresponding with the prophecy, verse 22, *De Wette*. By Providential guidance, *Alford*. "*The place*," a text, *Vitringa*, *Le Clerc*. A section, *Lightfoot*. A section read last of Aug., first of Sept., *Major*. An infallible date of chronology, *Bengel*, *Oostersee*. Doubtful, *Grennell*. "*Written*." Luke quotes memoriter from Sept. *Oostersee*. First received its accomplishment, in Christ, *Hoffman*.

18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.*

Spirit. Luke i. 15. Passage seems inspired for *this hour*.

Upon me. On Prophets, at *seasons*, on Christ *always*.

Me, claiming *conscious* inspiration direct from God.

Lord. The *Three Persons* of the Trinity pass before us.

Anointed. Common practice, Jews, Greeks, Romans. Mic. 6. 15.

Its objects were health, strength, beauty and consecration.

Its absence a sign of mourning at Egyptian feasts.

Prophets. 1. Kings xix. 16; Priests. Ex. xl. 15; Kings. Judg. ix. 8.

Spiritual anointings. Ps. ii. 2. Oil of gladness. Ps. xlv. 7.

Christ anointed with the Holy Ghost. John i. 32; Acts iv. 27.

Here He was inaugurated for the work of the Atonement. Ex. xl. 15.

Preach. Luke viii. 1. & ix. 2. Glad tidings. His life, labors, miracles.

1. Inspired with wisdom to preach the Gospel to the poor.

2. Grace to heal the broken-hearted.

3. Righteousness and sanctification, deliverance to the captives.

4. Redemption, to preach the acceptable year of the Lord.

Each sermon like Christ's, should be: 1. Founded on Scripture. 2. Suited to the hearers. 3. Attractively set forth.

Gospel. *Glad news*. Afflicted are comforted when Christ appears.

Poor. Chasm between rich and poor, *wide* in the East. Jo. vii. 49.

Jews believed the Messiah would favor the *higher* classes.

In India, a Sudar reading the *Vedas*, hot oil is poured in his ears.

To *break* these iron walls of caste was Christ's great work.

A church which recognizes, and acts on the principle of social caste, see

James ii. 1-9, is *Antichristian*.

Jubilee liberated slaves, and released debtors. Ezek. xlvi. 17.

Poor in spirit, not intellectual weakness, nor bodily want, *merely*.

The saints are sufferers, destitute of worldly felicity. Luke vi. 20.

Heal. Gr. as a physician. "Balm of Gilead." Jer. viii. 22.

Broken. Gr. *crushed*. Alludes to the gentle ministry of Christ.

"He will not break the bruised reed, nor quench the smoking flax."

Opposes the formalists, self-righteous, lovers of themselves.

Deliverance. Oriental prisoners in every age treated most cruelly.

Captives. Gr. taken by the point of the spear—generally sold, as slaves, if not put to death, regardless of color.

Blind. Prisoners' eyes put out. Zedekiah's, Samson's. Jer. xxxiv. 3. Jud. xvi. 21.

Bolts and bars typify the desperate *strength* of sinful habits.

Kings oft opened the doors to prisoners at their coronation.

Our Lord restores Satan's captives to *liberty* and *sight*.

Sinners blinded by Satan, are "*blind, who have eyes*."

Liberty. Many hearts are bound by chains of care and remorse.

Bruised. Gr. the scars, from the fetters in stocks. Acts xvi. 24.

1. Poor. 2. Captives. 3. Blind—representatives of suffering humanity.

1. Light. 2. Health. 3. Liberty—images of Christ's *Salvation*.

ὁ ἄνθρωπος. Inasmuch, Wakefield. Because, Major. *πρὸς τοὺς*, Heb. has "meek," Lightfoot. *ἀδελφὸς*, omitted, Cod. Sina. Vat., and Cant. Retained, Alex. Doubtful, Lachmann. Cancelled, De Wette, Meyer. Retained, Bengel, Stier. "*Deliverance*," Jubilee, Alexander. Crept in from the margin, Le Clerc. "Sight," &c. Orig. Heb. has *bound in prison*, Lightfoot. Heb. opening of the prison, Kimchi. Complete opening, Gesenius. Deliverance from darkness, Ewald. Spiritual blindness, Alexander. Speaker, is Isaiah, Umbreit. Our Lord, Vittinga, Alexander.

19. To preach the acceptable year of the Lord.

Preach. Gr. Herald. Luke viii. 1; ix. 2.

Acceptable, i.e., the Jubilee.

Jubilee. Heb. The prolonged sounding of the trumpet. Lev. xxv. 9.

Slaves, except strangers, freed: debts, mortgages, released.

Every fiftieth year, social state, founded by Moses, restored.

Every seventh and every fiftieth year, the land was not tilled.

Holy Ghost made Christ's advent a spiritual Jubilee.

No Israelite, by the *Jubilee trumpet*, gained such an inheritance.

"Blessed are the people who know the joyful sound." Psa. lxxxix. 15.

"Acceptable year," precedes "the day of vengeance." Isa. xxxiv. 8.

Year. All the ages from Calvary to the day of judgment.

How brief our *hour*, to do the work of eternity.

1. Moments of mercy. 2. Hours of trials. 3. Eternity of joy.

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